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# China Report

POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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19 July 1982

# CHINA REPORT

## POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

No. 318

### CONTENTS

PEOPLE'S REPUBLIC OF CHINA

#### INTERNATIONAL AFFAIRS

Commentary on Maltese Prime Minister Mintoff's Visit (XINHUA, 25, 26, 27, 29 Jun 82) .....	1
Dalian Glassware Factory	
Dalian Shipyard	
Return to Beijing	
Ties With Arab Nations	

#### PARTY AND STATE

Defendants in Northeast Rail Incident Sentenced (XINHUA, 2 Jul 82) .....	4
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#### MILITARY AND PUBLIC SECURITY

Shanxi Military District Head Reports on Militia Work (Geng Shuming; SHANXI RIBAO, 19 Jun 82) .....	5
Ningxia PLA Article Marks Militia Anniversary (NINGXIA RIBAO, 18 Jun 82) .....	10
Air Force 1st Division Commended for Training (Shenyang Liaoning Provincial Service, 27 Jun 82) .....	14
Sichuan PLA Meeting on Care of Retired Cadres (Chengdu Sichuan Provincial Service; 12 Jun 82) .....	15
PLA Drama Troupe Visits Fakashan Mountains (Gao Yang; GUANGMING RIBAO, 21 May 82) .....	17

Briefs	
Military Budget Up	19
Deng Xiaoping Criticized	19
PLA Meetings	19
Urumqi Military Graduation	20

#### SOCIOLOGICAL, EDUCATION AND CULTURE

'NANFANG RIBAO' Discusses Indiscriminate Temple Building (Wu Ming; NANFANG RIBAO, 5 Jun 82) .....	21
'SHAANXI RIBAO' on Reforming Government Structure (Cao Dunhui; SHAANXI RIBAO, 22 Jun 82) .....	23
Xizang Develops With Help of Central Government (XINHUA, 7 Jun 82) .....	25
Xizang Monastery Preserves Lamaist Art Heritage (XINHUA, 14 Jun 82) .....	26
Zang Kejia Surveys 60 Years of Poetry (Zang Kejia; GUANGMING RIBAO, 22 Feb 82) .....	27
'YANGCHENG WANBAO' Urges Solving Education Problems (YANGCHENG WANBAO, 16 Jun 82) .....	31
Problems in Education Discussed (YANGCHENG WANBAO, 15 Jun 82) .....	33
Qing Official, Artist of Upbringing of Children (Deng Sheng; BEIJING WANBAO, 29 May 92) .....	35
'NINGXIA RIBAO' on Spirit of Being Masters (NINGXIA RIBAO, 27 May 82) .....	37
'NINGXIA RIBAO' on Spiritual Civilization Congress (NINGXIA RIBAO, 20 Jun 82) .....	40
Nei Monggol's Zhou Hui Registers Residence (Hohhot Nei Monggol Regional Service, 1 Jul 82) .....	43
Nei Monggol's Zhou Hui Tours Minority Banner (Hohhot Nei Monggol Regional Service, 28 Jun 82) .....	44
Li Xuezhi Attends Ningxia Activists Congress (NINGXIA RIBAO, 17 Jun 82) .....	45
'GUANGMING RIBAO' on Mao, Literary Criticism (Ding Zhenhai, Li Zhun; GUANGMING RIBAO, 26 May 82) .....	46



## Briefs

Population Census Work	57
Art Performance	57
Xinjiang Translators	57
Urumqi Census Personnel	58
Nationalities Meeting	58
Guangzhou Dragon Boat Races	59
Xinjiang Postmen Greeted	59

## INTERNATIONAL AFFAIRS

### COMMENTARY ON MALTESE PRIME MINISTER MINTOFF'S VISIT

#### Dalian Glassware Factory

OW251742 Beijing XINHUA in English 1639 GMT 25 Jun 82

[Text] Dalian, June 25 (XINHUA)--Maltese Prime Minister Dominic Mintoff today visited a glassware factory in the city of Dalian, northeast China, and was welcomed there by workers.

The factory employs more than 2,600 workers and turns out 3,500 kinds of glassware. Products are sold in 80 countries and regions. The factory has 10 workers to Malta.

Mintoff toured the plant and spoke to Yin Jiuwei, its director. He thanked the workers for their assistance to Malta and wished the factory great success.

Accompanying the prime minister were Hu Yimin, vice-governor of Liaoning Province, Zhang Wenjin, vice-minister of foreign affairs, and Cui Ronghan, mayor of Dalian.

This evening, the guests watched a program of music and dance.

#### Dalian Shipyard

OW261802 Beijing XINHUA in English 1518 GMT 26 Jun 82

[Text] Dalian, June 26 (XINHUA)--Dominic Mintoff, prime minister of the Republic of Malta, visited a shipyard in northeast China's port city Dalian today.

Prime Minister Mintoff asked about shipbuilding technology and shipyard administration.

He said to shipyard Director Sun Wenxue "Malta's shipbuilding industry is just beginning. We can use your experience as a reference. Shipbuilding workers in Third-World countries will learn from each other. I hope the shipbuilding workers of China and Malta will have more technical exchanges and cooperation."

Sun Wenxue wished Malta's shipbuilding industry great development.

The guests today also visited the Dalian machine fisheries company and the port.

#### Return to Beijing

OW270730 Beijing XINHUA in English 0716 GMT 27 Jun 82

[Text] Beijing, June 27 (XINHUA)--Maltese Prime Minister Dominic Mintoff and his party, in the company of Chinese vice-minister of foreign affairs, returned to Beijing by special plane this morning after a visit to Dalian.

Upon their departure from Dalian, the distinguished Maltese guests were seen off at the airport by Hu Yimin, vice-governor of Liaoning Province, and Cui Ronghan, mayor of Dalian.

The Chinese Government will hold a formal welcoming ceremony tomorrow for the prime minister.

#### Ties With Arab Nations

OW290826 Beijing XINHUA in English 0739 GMT 29 Jun 82

[Text] Beijing, June 29 (XINHUA)--Malta has scored new achievements in its efforts to establish special ties with the Arab world and to become a bridge spanning the Mediterranean.

In February this year, Algerian Prime Minister Mohamed Ben Ahmed Abdelghani visited Malta and reaffirmed Algeria's support for Malta's neutrality.

Tunisia adopts a similar position towards Malta. A communique issued after Tunisian Foreign Ministry Secretary General Mahmoud Mestiri's visit to Malta in April says that Tunisia "will recognise, respect and support Malta's status of neutrality without reservation." It also says, "Tunisia is ready to go into consultation with all the states of the region, without exception, to explore ways of strengthening Malta's neutrality."

On this basis, Malta concluded information cooperation agreements with Algeria and Tunisia in May and June respectively, establishing exchanges of television and radio programs. Algeria has promised to help build a ground satellite station in Malta.

In March, Malta re-established normal relations with Libya, severed since 1980 over an off-shore oil exploration dispute. Through the mediations of Austria, the two countries agreed to bring the case to the Hague international court. Malta-Libya mixed committees will be set up to enhance ties in the fields of industry, trade, agriculture, tourism, culture and information.

Malta has also strengthened ties with other Arab countries. In May, Saudi Arabia agreed to provide 4.5 million Maltese pounds for the construction of two seawater desalination plants and another 7 million pounds for the improvement of telecommunications and shipyards in Malta.

In March, Sudan established an embassy in Valletta. It pledged to cooperate with Malta in textile industry, shipbuilding and tourism.

Malta has strengthened cooperation with Iraq, Syria, Morocco, Oman and Egypt in civilian aviation, trade and medical service.

CSO: 4000/153

PARTY AND STATE

DEFENDANTS IN NORTHEAST RAIL INCIDENT SENTENCED

OW020814 Beijing XINHUA in English 0730 GMT 2 Jul 82

[Text] Beijing, July 2 (XINHUA)--Two people directly involved in a recent northeast China railway accident were sentenced June 30 to seven and four year prison terms by the Jinzhou Railway Transportation Intermediate Court, for dereliction of duty and violation of operational regulations, according to today's "People's Daily."

The defendants are Sun Youyi, 44, a group leader at the Xinglongdian station rail maintenance section of the Jinzhou Railway Administration, and Jing Gui'en, 20, a rail maintenance worker, the paper says.

In addition, Wu Fengqi and Zhang Yucai, director and party secretary of the Jinzhou Sub-Railway Administration, and related personnel were removed from their posts, according to a decision of the Ministry of Railways.

The railway accident occurred on May 28 when the No 193 passenger express from Jinan, capital of Shandong Province, en route to Jiamusi in Heilongjiang Province, was derailed at Xinglongdian station near Shenyang, resulting in three deaths and 147 injuries.

Moreover, the paper notes, damage was done to two locomotives, nine passenger cars and other railway facilities involving a total estimated loss of around 1.7 million yuan. Traffic on the line was cut for almost 20 hours, the paper says.

CS0: 4000/159

## MILITARY AND PUBLIC SECURITY

### SHANXI MILITARY DISTRICT HEAD REPORTS ON MILITIA WORK

HK291025 Taiyuan SHANXI RIBAO in Chinese 19 Jun 82 p 3

[Article by Geng Shuming, commander of Shanxi Military District: "Do a Good Job in Putting Militia Work on a Sound Basis in Three Aspects, Centering on the Building of the Civilizations"]

[Text] It has been 20 years to the day since the publication of Comrade Mao Zedong's instruction that "militia work must be put on a sound basis in three aspects--organizationally, politically and militarily." Practice in the past 20 years proves that this important instruction of Comrade Mao Zedong was a scientific summary of experiences in building our country's militia over the past scores of years, is a great program for strengthening the building of militia in an all-round way and is still a correct guide for us to do a good job of militia work in the new historical period. In strengthening the building of militia in the three aspects as Comrade Mao Zedong instructed, there is great and far-reaching significance in sticking to the correct orientation of militia work, penetratingly applying Comrade Mao Zedong's idea on people's warfare in action, stepping up the modernization of national defense, consolidating the people's democratic dictatorship, guarding against subversion and aggression by hegemonists, big and small, achieving complete victory in future wars of anti-aggression, in building up a powerful socialist modernized country with high degree of material and spiritual civilizations and in safeguarding the sacred territory of the great motherland.

In order to continue the implement Comrade Mao Zedong's instruction on militia work in the three aspects, to stick to the orientation of building militia and to do a good job of militia work under the new situation, it is necessary to review the militia work in our province. Over the past 20 years the militia work in our province has made great headway in accordance with Comrade Mao Zedong's instruction of putting militia work on a sound basis organizationally, politically and militarily. All militia play an important role in building and safeguarding the motherland. Since the smashing of the "gang of four," especially since the 3d Plenary Session of the 11th CCP Central Committee, an encouraging situation has appeared in the militia work in our province thanks to the efforts made in bringing out of chaos and sweeping

away bad influences left over by Lin Biao and the "gang of four." Particularly in the past 2 years, remarkable progress has been made in this area of work. It must be pointed out that with the shift in the focus of the party's work, the provincial CCP committee and government have shown great concern and paid great attention to militia work. In the light of some important instructions made by the party Central Committee and the Central Military Commission on restructuring the militia organizationally, strengthening political work in the militia and reforming militia military training, the provincial CCP committee time and again listened to reports from the provincial military district in order to solve concrete problems, and transferred forces from upper and lower departments concerned as reinforcements. This has provided most favorable conditions for doing a good job in militia work. Since 1980, the CCP committee of the provincial military district first adopted a "decision on concentrating main efforts on the building of people's armed forces departments and militia work." After that, it called a meeting of cadres of people's armed forces of the provincial military district in Yanbei military sub-district and a meeting of the first political commissars at all levels of the province. The two important meetings helped leading comrades and the cadres of people's armed forces departments at all levels mentally solve the problem of continuing to put militia work on a sound basis in three aspects according to Comrade Mao Zedong's instruction. Soon afterwards, two on-the-spot meetings were held in Xinxian County and Jinzhong Prefecture in order to sum up the work of restructuring the militia organizationally, carrying out political work and military training. More than 10,000 cadres were transferred from the provincial military district to go into the grassroots units to grasp militia work around the central tasks. Under the leadership of the CCP committees and governments at all levels of the province, thanks to the concerted efforts of propaganda departments, press, radio and the mass organizations of workers, youth and women, an unprecedentedly excellent situation has appeared in three aspects of our province's militia work. Organizationally, 89 percent of our province's militia companies are now at a qualified level. Their members have become more highly trained and capable so that they are active both in production work and in their own activities. Political work has been progressively strengthened by using various educational forms, and noticeable successes have been achieved. A system of political study has been established as a regular practice in more than 70 percent of militia companies. In the building of the two civilizations, the militia in the provincial military district are playing an excellent role as shock brigades and vanguards. Good people and good deeds are emerging one after another. Military training is now carried out more in keeping with the party's economic policy and from the needs of actual combat. Ninety-one percent of primary militia have become qualified in this field. At present, there are 6,887 militia units which are advanced organizationally, politically and militarily, together with a total of more than 76,000 advanced militiamen. From the practice in the past 20 years, especially from the work in the last 2 years, we profoundly understand: in implementing Comrade Mao Zedong's instruction on putting militia work on a sound basis organizationally,

politically and militarily, it is necessary to aim at the whole situation and at development and to base the implementation on war preparedness with close coordination of party, government, army and civilians so as to arrange and grasp the work around the central tasks. Otherwise, it will be difficult to put the work on a sound basis in the three aspects.

Since we have achieved marked success in militia work, what else should we do and how shall we push the work forward in our province? Apart from developing achievements, spreading experience and making up inadequacies, I think it is necessary to put the work on a more sound basis in the three aspects by centering on the building of the two civilizations. Under the new situation, strengthening militia work in an all-round way is a necessity for the building of the two civilizations and for consolidating the people's democratic dictatorship. The militia is a mass armed forces organization which is not divorced from production, and is also a builder and protector of the two civilizations. Only by taking an active part in the building of the two civilizations, can the militia heighten their awareness politically and ideologically and produce more and more material wealth so that they will lay a solid ideological foundation for doing a good job of militia work in the three aspects and can provide a reliable material guarantee. On the other hand, once the militia organization has been turned into a revolutionary contingent with vigor and strength, they will be able to play their major role in the building of the two civilizations, step up the pace of socialist modernization and shoulder the sacred task of safeguarding our great socialist motherland. For this reason, how the militia plays its role in the building of the two civilizations is an important means for measuring the three aspects of militia work. Centering on the major tasks of building the two civilizations and putting militia work on a solid basis in three aspects are the basic method and major guarantee for strengthening the militia under the new situation. In view of this, I think that if we want to promote militia work in our province under the new situation, we must grasp well the following points in the work:

1. With aims, plans, plans and measures, we must guide, organize and teach the militia to fulfill rush jobs in industrial and agricultural production, take part in public good labor and social activities, render service to the masses, study culture in their spare time, and build civilized villages, factories and mining districts. At the same time, we must link all these activities with the restructuring of militia organization, political education and military training so as to make these activities an integral part of work, a regular practice and an institution.
2. In leading and organizing the militia to take part in the activities such as the building of the two civilizations, restructuring organization and military training, we must vigorously strengthen political and ideological education and give full play to the powerful role of political and ideological work. We must educate the militia to consciously uphold the four basic principles, to love the party, the motherland, socialism and people's armed forces, to faithfully implement the party's line, principles and policies



and to adhere to what the party Central Committee requires politically. The militia must have their feet firmly planted in their own work, study hard expertise, science and culture, acquit themselves splendidly in industrial and agricultural production and score good success so as to make themselves shock workers in building the four modernizations. They must earnestly study Marxism-Leninism-Mao Zedong Thought, consciously remold their world outlook, gradually form a communist world outlook, foster noble ideals and mold their communist morality and values. They must set an example in abiding by social order and laws, carry forward the revolutionary spirit of being selfless, being pleasant in helping others and sacrificing ones own interests for the sake of others, take the initiative in doing away with old customs and introducing new ones so as to try to become glorious pacesetters with their deeds in building socialist spiritual civilization. They must deepen their understanding of their own important strategic position and role in future wars of anti-aggression, foster the glorious idea of one's duty is being a militiaman, correctly handle the common interests of the state and the individual and develop the spirit of patriotism and revolutionary heroism. Further, the militia must seriously carry out their own glorious duties, take the lead in developing production, take an active part in training courses, dare to fight against criminal activities in society, and strive to be good models in maintaining public security in peacetime and brave warriors in safeguarding the motherland in wartime.

3. We must closely link the militia military training with the building of the two civilizations and correctly handle the relationship between production and weapons practice. It is necessary to arrange time in a scientific way for both production and military training. Especially by taking advantage of the time which does not affect production, we must improve methods and exert great efforts to teach the militia basic military science and guerrilla warfare, incessantly raise their military qualities and fighting capability so as to create necessary good conditions and bring into play their active role in building the two civilizations.

4. In the course of building the two civilizations, we must carry out the activity of developing advanced militia units with good deeds in the three aspects. The role in the building of the two civilizations will be regarded as an important factor for selecting an advanced militia unit. This activity must also be consistent with the production responsibility system of the units in which the militia are working. When mapping out plans and carrying out an activity, we must act in line with the local conditions and according to our capability, and at the same time we must take care of interests of the masses and minimize the burden on the people. On the problem of developing and appraising advanced militia units, we must measure their deeds in the building of the two civilizations. But efforts must be made in developing these units, this is our primary work. When making appraisals of advanced militia units at the end of a year, we must combine the work with the local activities of making public appraisal of model workers or peasants and issuing awards.

I believe that under the leadership and with the support of the provincial CCP committee and government, if we can keep abreast of the situation, strengthen leadership, improve work style and methods, arrange our work around the central tasks of building the two civilizations and earnestly do a good job of putting militia work on a sound basis organizationally, politically and militarily, we will surely be able to build the militia in our province into a revolutionary contingent with a high degree of civilization, strict organizational principles and discipline and fighting capability, and all militia will be able to play greater role, score greater successes and make greater contributions in building and safeguarding the two civilizations.

CSO: 4005/967

## MILITARY AND PUBLIC SECURITY

### NINGXIA PLA ARTICLE MARKS MILITIA ANNIVERSARY

HK280548 Yinchuan NINGXIA RIBAO in Chinese 18 Jun 82 p 3

[Article by political department of Ningxia Military District: "Militia Work Must Be Put on a Sound Basis Organizationally, Politically and Militarily and Strengthened in an All-Round Way Along This Orientation--Marking the 20th Anniversary of Comrade Mao Zedong's Instruction on Putting Militia Work on a Sound Basis in Three Aspects"]

[Text] Twenty years ago, Comrade Mao Zedong issued his important instruction, "put militia work on a sound basis organizationally, politically and militarily," thus pointing out the orientation for militia work during the period of socialist construction.

#### I

Putting militia work on a sound basis in three aspects represents Comrade Mao Zedong's scientific summation of the historical experiences of China's militia work, the specific embodiment of Comrade Mao Zedong's thought on people's war, and the correct orientation for militia building. Since the smashing of the "gang of four," and especially since the 3d Plenary Session of the 11th Central Committee, the Central Committee and the Central Military Commission have attached great importance to militia work and revived the system of armed forces committees in the party committees at and above county-level and the system by which the first secretaries of the provincial, prefectural (municipal) and county CCP committees are concurrently the first political commissars of the provincial military districts, the military subdistricts and the county armed forces departments. This has organizationally guaranteed the party's absolute leadership over the people's armed forces. In addition people's armed forces departments have been set up in communes, factories and mines, and full-time people's armed forces have been assigned to them. This has strengthened the building of the force of people's armed forces cadres. The "resolution" adopted by the Sixth Plenary Session fully affirmed the achievements in militia building and stressed that "the building of the militia must be further strengthened" in the international situation in which the danger of war still exists. Last year, in accordance with the development of the situation, the Central Committee decided to readjust the militia organizations. As a result of this readjustment, China's militia system has been more consolidated, political education has gradually become regular and systematic, and there has been a notable improvement in the quality of military training. Thus militia work has been put on a sound basis organizationally, politically and militarily.

## II

We are carrying out our four modernizations drive amid an international environment that is far from tranquil. So long as the danger of war has not been eliminated, we must make preparations for opposing a war of aggression. Ours is a socialist country, and in order to use our limited capital in the four modernizations drive and maintain a small army in peacetime but send many soldiers to fight in wartime, we must do a good job in militia work, promote the construction of our rear services forces, and ensure that the soldiers live among the people. During the counterattack in self-defense against Vietnam, the border defense militia displayed the spirit of patriotism and revolutionary heroism, actively joined the army and the fighting, bravely cooperated with the PLA units in killing the enemy, and played a major role. This tells us that no matter how weapons and equipment develop, the truth that "the militia are the source of victory" is eternal. In opposing a future war of aggression, the militia will have to join the army and the fighting and support the frontline, hence, it is necessary to have still tighter organization and still stricter discipline. The militia must have brave and stubborn combat spirit, must be able to use the weapons in its hands, and must master tactics and techniques in modern conditions. Only by doing really well in putting militia work on a sound basis in peacetime can we ensure that, the moment war breaks out, there will be an endless source of militiamen replenishing and expanding the army and cooperating with the field armies to strike at the aggressors.

Militia work is also very important from the angle of promoting the building of the four modernizations. The militia are a backbone force in production and construction. An important task in militia work is to mobilize the militia by means of political education and organizational work to actively take part in the socialist modernization drive. The militia are both builders and defenders of the four modernizations. Due to domestic factors and international influences, the class struggle will continue to exist within a certain scope for a long time in the new historical conditions and it might also sharpen in certain conditions. The militia shoulder the heavy task of defending the four modernizations drive and preserving order in society and production. At present we must pay attention to overcoming two tendencies. One is to hold that now that we are concentrating efforts on economic construction, grasping militia work will affect production; and the other is to stress the difficulties in carrying out militia work in the new situation, and thus to lose confidence and become apathetic toward it. So long as classes are not eliminated and imperialism and hegemonism still exist, militia work cannot be relaxed for a single day.

## III

In the new situation in which the focus of party work has shifted to economic construction, it is essential to get a serious grasp of putting militia work on a sound basis in three aspects.

We must put militia work on a sound organizational basis. We must regard the Central Committee's instructions on readjusting the militia organizations as the guiding principle in militia work for a time to come, and ensure that militia work is made regular and systematic. A current important task in carrying out the organizational building of the militia is to consolidate the fruits of the readjustment of the militia organizations and get a good grasp of checking on, accepting and, where necessary, making up for missed lessons in this readjustment work.

We must put militia work on a sound political basis. We must carry forward the fine tradition of party control of the armed forces and strengthen party leadership over militia work. At present we must continue to organize the militia to study the "resolution" and Mao Zedong's works and regularly give the militia education in the party's line, principles and policies and in patriotism. In this way the militia should spontaneously uphold the four basic principles, boycott corruption by capitalist ideology, correctly handle the relations between the interests of the state, the collective and the individual, continually enhance their collectivist ideology and spirit of being masters of the house, actively take part in building the four modernizations and do a good job in all work of preparedness against war. We must also get a good grasp of launching the drive to build socialist spiritual civilization among the militia and holding monthly political lessons for the primary militia; all units must persistently carry out these activities. In addition, we must conduct regular political education for the militia in connection with army recruitment, organizational readjustment, training, and the major national festivals, to ensure the fulfillment of all their tasks. In the second half of this year we must conduct education for the militia in love for the great motherland, the CCP, the socialist system and the people's armed forces. All units must get a good grasp of this education by proceeding from reality, and produce good results.

We must put militia work on a sound military basis. We must continue to implement the general staff department's "views on pilot projects" for readjusting and reforming the militia's military training and strive to fulfill the periodic training tasks. We must choose suitable opportunities for emphasizing training for the militia in guerrilla warfare and the training of various types of specialized detachments. In accordance with the demands of the upper levels, we must do a good job in building militia training bases. This must be done in a planned way and in groups and batches. It is necessary to strengthen the management of the militia's weapons and equipment, seriously carry out a full survey and rectification in this respect, set up rules and regulations and put them on a sound basis, and strictly guard against the theft of weapons and other accidents.

In order to implement Comrade Mao Zedong's instruction on putting militia work on a sound basis in three aspects, we must further and persistently launch the drive to create progressive units in putting militia work on a sound basis in three aspects. We must integrate this drive with the activity to assess progressive units and individuals in building socialist spiritual civilization, and launch extensive and deepgoing activities to compare ourselves with, learn from, catch up with and help others.

Militia work is extensive mass work involving all sectors, trades and fronts, hence it must be carried out under the unified leadership of the party committees with the close cooperation of the trade unions, CYL, women's federations and other mass organizations. Those engaged in militia work at all levels must strengthen their sense of honor and responsibility in doing a good job of their work and, under the leadership of the Central Committee and the Central Military Commission, make contributions to putting militia work on a sound basis in three aspects.

CSO: 4005/967

## MILITARY AND PUBLIC SECURITY

### AIR FORCE 1ST DIVISION COMMENDED FOR TRAINING

SK280248 Shenyang Liaoning Provincial Service in Mandarin 1100 GMT 27 Jun 82

[Text] The party committee of the air force 1st division of the PLO air force has led the troops to work hard and made noticeable progress in promoting the modernization of the armed forces. All the flying battalions and regiments under the division have come up to the level of Class-A (jia ji) air force units. Some 52 percent of the pilots have become all-weather pilots and have accomplished important training tasks on many occasions with flying colors. The leading organization of the air force had designated it an advanced unit in implementing air force war preparedness systems.

Air force 1st division is a banner of the people's liberation army. As early as November 1977 the division's advanced deeds of arduous struggle were commended by the Central Military Commission. In recent years the party committee of the air force 1st division, with its staff reduced and replaced by some new members, has set strict demands on itself. It urges itself to march in the van in studies, work with all its might, not seek special privileges in livelihood and set the pace in resisting economic malpractices. Ten members of the party committee at the division level spend an average of 150 days annually with the troops. The year they spent the most time with the troops was an average 280 days. They make it a point of touring the troops and helping solve problems in a down-to-earth manner. A certain flying regiment lacked experience in conducting training on operating new aircraft. Division commander (Yue Guangrong) took personal charge in organizing the flight. To explore experience in the training on operating the new aircraft, he was the first one to mount the aircraft and make a solo flight. Under his leadership, the regiment successfully accomplished the training on operating the new aircraft ahead of schedule with flying colors. With the development of the modernization of the armed forces, members of the air force 1st division party committee have been paying attention to the new situation in the buildup of armed forces and to studying new problems. They "start up the machinery" and ceaselessly institute reforms and blaze new trails. To help a certain night flight battalion improve night-flight combat ability, the division party committee came up with a new, bold training plan based on research and studies. The party committee helped the battalion draw up a trial-flight outline and helped in successfully experimenting with the new training plan at selected points, opening up new horizons in night combat for the battalion.

CSO: 4005/967

## MILITARY AND PUBLIC SECURITY

### SICHUAN PLA MEETING ON CARE OF RETIRED CADRES

HK130338 Chengdu Sichuan Provincial Service in Mandarin 0030 GMT 12 Jun 82

[Text] In order to meet the needs of streamlining and reorganizing the PLA units and the gradual reduction in the average age of the cadres, several thousand old cadres of Sichuan military district have retired to the third line in recent years. How to look after the retired cadres in their daily life and continue to bring their role into play are becoming more and more outstanding and important issues.

For this reason, the military district held a conference on management of retired cadres from 7 to 11 June. During the meeting the experiences of Yaan military subdistrict in management of retired cadres were introduced. The subdistrict has no hostel for retired cadres, but the party committees attach importance to their work, the various departments coordinate their own efforts, and a good job is done in the dispersed management of retired cadres. The experiences of Xiushan County People's Armed Forces department were also introduced. The department makes active use of the role of retired cadres, who pass on their experience, [word indistinct] help and set an example. In addition the fine deeds of four retired cadres were introduced. They have retired without divorcing themselves from the great cause of revolution, actively made contributions to the building of the PLA units and of spiritual civilization, and enthusiastically cultivated the younger generation. The meeting also heard of the deeds of four cadre hostel workers who wholeheartedly serve retired cadres.

A responsible comrade of the political department of the military district pointed out when delivering a summation: the question of whether the management of retired cadres can be done well has a direct effect on stabilizing the thinking of the serving cadres and stimulating the modernization of the army. The party committees at all levels must attach importance to this work, strengthen leadership work, do a good job in resettling the retired cadres, and set up and perfect political study systems. In accordance with the policy provisions, they must strive to create conditions in supply



of materials for daily life, medical care and so on, for the old cadres to spend their last years in happiness. At the same time the old cadres should continue to carry forward the fine traditions of the party and army, maintain revolutionary integrity, support the work of the serving cadres, and enthusiastically pass on their experience, give help and set an example to the younger cadres, cultivating the young ones in revolutionary tradition. They should thus make new contributions to building socialist material and spiritual civilization.

Hu Yongchang, political commissar of the military district, spoke at the meeting. (Qin Zengjui), director of the political department, other responsible comrades, and leading comrades of the military subdistricts and some people's armed forces departments attended.

CSO: 4005/967

MILITARY AND PUBLIC SECURITY

PLA DRAMA TROUPE VISITS FAKASHAN MOUNTAINS

HK281251 Beijing GUANGMING RIBAO in Chinese 21 May 82 p 2

[Article by Gao Yang [7559 2254] of the drama troupe of the PLA general department: "One Day at the Fakashan Mountains"]

[Text] The Fakashan Mountains, the heroic mountains upon which the people of the whole country focus their attention, has attracted us like a magnet. In the middle of March, our 29-member theatrical performing troupe ascended Fakashan Mountains in Guangxi to give special performances to the army men stationed there as an expression of our appreciation.

We put on performances for the army men assigned to guard the tunnel. At this time, how we wished we could sing a few more songs and perform a few more acts for them! We put on five performances that day. Making light of the fatigue and not heeding the possibility of having a hoarse throat, all of us only had one thought in mind, that was, to sing more songs and put on more performances for the army men. The first performance had just started when an observation post reported that the Vietnamese positions opposite were being reinforced with four-truck loads of troops and four guns. Now that the enemy was ready to fight, should we go on with our performances? The comrades replied in unison: go on. We shall never be frightened by the enemy's guns! Thereupon, all of us accomplished the task of performing calmly. The army men were greatly inspired. Some said: "I have not seen an opera since my childhood. I never would have imagined that I would see an opera after such a long time while being stationed in the Fakashan Mountains. I am very pleased." Some others said: "We see one another in the daytime and watch the stars at night. Your coming to the frontline to put on performances for the troops has taught us a great deal." We profoundly realized that the "talks at the Yanan forum on literature and art" has always been our guide in literary and art work and that serving the army men was the lifelong task of the literary and art workers of our troops.

When we left, the army men stood in front of the tunnel to see us off. Shaking our hands, the army men said excitedly: "The CCP Central Committee and the people of the motherland may rest assured that we shall fight to the death in defense of our position!" We presented the army men in the Fakashan Mountains with a "painting of pine tree and plum blossoms," a traditional

Chinese painting of our own creation, which bore the signatures of all the members of our theatrical troupe; and the army men presented us with two pine seedlings wrapped with a piece of red paper, saying: "Please take these two pine trees of the Fakashan Mountains to Beijing and let them take root in the capital."

Cherishing the feelings of being reluctant to part, we bade farewell to the Fakashan Mountains. Driving along a zigzag mountain road, our truck passed through a cemetery for revolutionary martyrs. A huge monument towered aloft the mountain slope and row after row of the martyrs' tombs were permeated with a solemn silence, calling forth in us a feeling of profound respect. We took off our army caps in silence.... At this moment, the prologue to our suite of operas, "a paean of our border area," rang in our ears:

When you open up a map of the great motherland,  
You will see the solemn boundary  
Has been traced with a broad red line.  
The reason that this line is so magnificently beautiful  
Is because the hot blood of a great many heroes  
Has been selflessly shed to form it.  
This red line, which is linked with chests and arms  
Is safeguarding the nursery of our four modernizations.

CSO: 4005/967

## MILITARY AND PUBLIC SECURITY

### BRIEFS

MILITARY BUDGET UP--Deng Xiaoping, chairman of the military commission of the CCP Central Committee, told Li Shuiqing, commander of the PLA 2d Artillery Corps, Zhang Tingfa, commander of the PLA Air Force, and other comrades: this year's military budget has increased by about 1 billion yuan. Considering our country's present financial situation, this is, indeed, not easy. However, this money will be used for the restructuring of the military system and for the retirement of military cadres, which are the first steps in modernizing the PLA and are even more important than modernizing weapons. [Text] [OW300616 (Clandestine) Ba Yi Radio in Mandarin to China 1330 GMT 28 Jun 82]

DENG XIAOPING CRITICIZED--Many leaders of the Shenyang PLA units are very unhappy about certain measures introduced by Comrade Deng Xiaoping in restructuring state organs. At a recent meeting of cadres above the regimental level, the commander of the Shenyang PLA units said: I do not agree with the simplistic and crude way of doing things used by the central policy makers, such as confining Hua Guofeng to hospital and forcing Marshal Ye to retire. How can such a way convince people? He also pointed out: a split in the Central Committee will not make much difference, as long as our military region remain intact to withstand the winds and storms. [Text] [OW290542 (Clandestine) Ba Yi Radio in Mandarin to China 1330 GMT 26 Jun 82]

PLA MEETING--A Shaanxi military district meeting of representatives of progressive PLA and militia units and individuals in building socialist spiritual civilization concluded on 26 June. (Li Chong), deputy political commissar of the military district, delivered a report on continually pushing the drive to build socialist spiritual civilization in the PLA units and militia. (Tang Qing), director of the political department of the military district, read out an order on commending progressive units and individuals. (Zhang Rushan), deputy political commissar of the Lanzhou PLA units; Yu Mingtao, secretary of the Shaanxi Provincial CCP Committee and governor; and Cai Changyuan, second political commissar of Shaanxi military district, presented citations to the progressive units and individuals. The 570 representatives adopted a letter of proposal on launching a sustained drive

to build socialist spiritual civilization. (Zhang Rushan) and Yu Mingtao spoke at the closing ceremony. "They urged the commanders, fighters and militiamen to implement the spiritual civilization drive in production, training, duties, scientific research and so on, and raise the building of the two civilizations to a new level." Cai Changyuan delivered the closing speech. [HK280224 Xian Shaanxi Provincial Service in Mandarin 0500 GMT 27 Jun 82]

URUMQI MILITARY GRADUATION--The Urumqi Army School held the graduation ceremony of its second batch of graduates on 26 June. It also staged a parade and march-past. Wang Enmao, first secretary of the regional CCP committee and first political commissar of the Urumqi PLA units, and other leading comrades concerned of the units attended the event. These graduates had entered the school in September 1979. Comrade Wang Enmao made a speech. "He urged the graduates to inherit and carry forward the PLA's fine traditions at their new combat posts, strengthen the unity of nationalities and army-people and army-government unity, strive to make a success of their work, and make contributions to defending and building the border region and to the two transformations of the PLA." [HK300253 Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 29 Jun 82]

CSO: 4005/967

SOCIOLOGICAL, EDUCATION AND CULTURE

'NANFANG RIBAO' DISCUSSES INDISCRIMINATE TEMPLE BUILDING

HK071440 Guangzhou NANFANG RIBAO in Chinese 5 Jun 82 p 2

["NANFANG Forum" column article by Wu Ming [0124 6900]: "The Indiscriminate Building of Temples in Rural Areas Should Be Curbed"]

[Text] Several days ago, I was on a business trip to other places and discovered smoke curling up from some newly built temples in rural communes and production brigades where men and women, young and old, come to worship. An old comrade who traveled with me observed that this practice was far more common than in the 1950's. As far as I know, the indiscriminate building of temples has increased the economic load of the masses and encouraged feudal superstitious activities in the rural areas. Many commune members strongly object to this. However, some cadres in these localities are indifferent to this phenomenon and say, "The state has built large temples and so the peasants have built small ones. Why should we bother about this?" It seems quite necessary to discuss the question of whether or not we should interfere in the indiscriminate building of temples in the rural areas.

What does "the state building large temples" actually mean? It seems that in the past few years, some famous temples which exert a great influence and are valuable cultural relics have been repaired in some localities. These famous temples are not only places of religious activities, but have always been places of historic interest and scenic beauty which the masses like to visit very much. They are being repaired in implementation of the party's religious policy by providing necessary places for normal religious activities and to preserve historical relics so that there may be more beautiful places to visit. However, we should make clear that when the state approves repairing some famous temples, it does not mean that the state encourages building temples and much less does it mean that the resources and funds of the state or collectives can be used to build temples.

Respecting and protecting the freedom of religious belief is the party's basic policy on religion. However, we oppose the indiscriminate building of temples. At present, many localities have engaged in large-scale construction of temples, wasting a lot of manpower, materials and funds. This is

very harmful. A commune in Haifeng County, for example, has recently built over 50 new temples. Some villages have built temples for the earth god, temples for Erlang, temples for the god of the southern heaven, temples for Guangong, temples for the holy mother and so on. The building of a new temple costs 2,000 to 3,000 yuan.

After a temple is built, the so-called celebration activities of giving theatrical performances again need thousands of yuan. The money is subscribed from the villagers. The commune members have to bear expenses for building the temple and for giving the performances. Besides, they also have to provide goods and lodgings for their relatives who come to see the performances. Consequently, some commune members have to sell rice and even borrow money for such purposes and they pour out endless grievances. How can we not interfere in these activities?

What is noteworthy is that after the temples are indiscriminately built in some localities, some wizzards and witches begin to make trouble. In the names of the gods, they blackmail those who do not subscribe money by putting up notices stating that "such and such persons will have no son." So the masses dare not disobey them. Under the pretext of restoring temples, some wizzards, witches and lawless elements wantonly occupy schools, medical centers and headquarters of production brigades and production teams and put up notices everywhere, spreading fallacies to deceive people. This has seriously impaired normal social order and production. What they are doing has greatly exceeded the range of religious activities. Their activities should be resolutely banned and offenders who have seriously violated the criminal law should be punished according to the law.

Implementing the religious policy and protecting the freedom of religious belief should never be interpreted as slackening the propaganda of atheism. We are dutybound to educate the peasants with Marxism and to strengthen the building of a spiritual civilization in the rural areas so that the peasants may shake off ignorance and superstition. We should properly work to curb the indiscriminate building of temples in the rural areas. It is wrong to remain indifferent and not to interfere.

CSO: 4000/151

## SOCIOLOGICAL, EDUCATION AND CULTURE

### 'SHAANXI RIBAO' ON REFORMING GOVERNMENT STRUCTURE

HK010552 Xian SHAANXI RIBAO in Chinese 22 Jun 82 p 2

["Ideological Chat" column by Cao Dunhui [2347 2415 3549]: "It's No Tall Story--One Plus One Equals Less Than Two"]

[Text] In face of a situation in which government organizations are over-staffed and work with very low efficiency, people have one question: Why is it that, sometimes, one single department is more efficient than several departments working together on the same task? Why is it that, sometimes, four people are unable to complete a task usually done by two? Is it true that the number of people involved is inversely proportional to strength and that one plus one equals less than two? According to the fundamental laws of arithmetic, one plus one is never less than two. However, what we are talking about is not simple addition of whole numbers and positive numbers, but that in some of our organizations, when the actual number of workers exceeds the designated number, they are unable to give play to their normal roles or play the role of adding up all the "ones." It is based on this point that we say "one plus one equals less than two," and it is no tall story.

In view of the organizations and personnel, due to the fact that the number of some of our organizations and their personnel exceeds certain limits, the strength of each individual worker is unable to be formed into a compound force within rational limits, and in the course of integration, there is "friction" between all the "ones," which suppresses and needlessly nullifies their strength. For example, since the problem of overstaffing exists and responsibilities have not been made explicit, many departments are dependent on one another and shift responsibilities onto each other. People have noticed that our central decisionmaking organs are also overstaffed with a whole "group" or a "long list" of deputy positions. As a result, decisions are always delayed and much time is wasted. Because there are more personnel than work, a small number of idle workers will spend time at work chatting and even concentrate their energy on promoting "relations." Sometimes, they even envy and vilify those who work conscientiously. For this reason, many leading workers must take time to mediate contradictions between workers, thus hindering their normal work progress. All these will weaken the strengthen of all management personnel, making the competent "ones" incompetent. The sum of adding two incompetent "ones" will definitely be less than two. We can hardly say that all our personnel are competent "ones" who can competently perform management tasks due to a flaw in our cadre system and



judging our cadres in terms of their moral integrity, knowledge, ability and academic qualifications. Although some people are competent "ones" in terms of their moral integrity, knowledge, ability and academic qualifications, they are old and their physical conditions do not allow them to work in the frontline. Thus, it is not strange at all to get a sum of less than two by adding two incompetent "ones." In addition, irrational establishment of organs and personnel distribution will cause qualitative changes, resulting in a situation in which one plus one equals less than two.

We must admit that one plus one equals less than two and discover the reasons. In my opinion, we should thoroughly understand and wholeheartedly support the CCP Central Committee's great decision on reforming the government structure and be determined to do a good job of this. We must not only make one plus one "equal two" but also make it play a role that is far greater than two in order to ensure a prosperous and victorious development of our cause.

CSO: 4005/968

## SOCIOLOGICAL, EDUCATION AND CULTURE

### XIZANG DEVELOPS WITH HELP OF CENTRAL GOVERNMENT

OW070514 Beijing XINHUA in English 0220 GMT 7 Jun 82

[Text] Lhasa, June 7 (XINHUA)--Tibet is the only area among 29 provinces, municipalities and autonomous regions of the country that provides free medical treatment and free film-showings to all peasants and herdsmen and free school education for all Tibetan children.

These measures were taken by the central government to help build a united, prosperous and well-cultured Tibet, the region's financial department said. All the expenditures in the programs are covered by subsidies from the central government.

Statistics show that in the past two years, the region has received more than 1.04 billion yuan in subsidies from the central government or 98 percent of the region's budget. The subsidies will increase 10 percent annually for the next few years.

Since the introduction in 1980 of the new economic policies in Tibet, including the exemption of agricultural and animal husbandry taxes and industrial and commercial taxes on collective and individual enterprises, more than one-third of the financial subsidies from the central government have gone to improving people's living standards or to lessening the burden of the peasants and herdsmen. The peasants and herdsmen have benefited 229 yuan each.

Yin Fatang, Tibet's top communist party leader once said, "The economic foundation in Tibet is weak, and its transport and communication facilities and other conditions are poor. Nothing can be done without the support of the central government and other parts of the country."

More than 95 percent of the commodities now on sale in the Tibet Autonomous Region are transported from inland provinces and municipalities.

Most of the cereals, edible oil and meat supplied to urban inhabitants in the region are carried in from thousands of miles away, according to the region's food department. All these commodities are sold at a discount.

A Tibetan who returned from abroad in June 1980 to settle in Tibet told XINHUA recently that despite economic difficulties during the present national economic readjustment, the state still offers large amounts of financial subsidies to Tibet. "Such great support to help develop the economy of national minorities is rarely seen in any other country of the world," he said.

SOCIOLOGICAL, EDUCATION AND CULTURE

XIZANG MONASTERY PRESERVES LAMAIST ART HERITAGE

OW141226 Beijing XINHUA in English 1213 GMT 14 Jun 82

[Text] Xining, June 14 (XINHUA)--China's famous Taer Monastery is again training young Tibetans in time-honored arts and crafts.

Taer Monastery, built in 1577, is China's sacred place of Lamaism. The monastery is known for its scroll-painting, raised embroidery of Buddhist stories as well as the consummate skills in the moulding of figures with colored butt (ghee). Through years, the monastery has produced more than 20,000 painting and embroidery works of art.

During the 10 years of turmoil (1966-1976) in China, the artists of the monastery were forced to leave their trades. After the re-opening of the monastery in 1979, the artists resumed their creative activities and begun again to train apprentices.

Last year, departments in Qinghai Province sent 100 young Tibetans to the monastery to learn the traditional arts as well as woodcutting.

A recent exhibition on butter moulding in the monastery displayed the works of the young Tibetans and their masters. One work, "Princess Wencheng's Entry Into Tibet," which depicts the Tang Dynasty (618-907) royal woman of Han nationality married to a Tibetan king, won the acclaim of visitors including minority people from Tibet, Xinjiang and Inner Mongolia autonomous regions and Gansu Province. Other butter moulding works adapted from Chinese fairy tales and several pieces of embroidery by the novices also attracted the attention of visitors to the exhibition.

The 40 young Tibetans involved in woodcutting have produced 400 sets of classics on traditional Tibetan medicine and Buddhist history, which were given to institutes and colleges.

The monastery plans to establish a college on traditional Tibetan medicine and an institute for study of Tibetan astronomical calendar.

CSO: 4000/151

## SOCIOLOGICAL, EDUCATION AND CULTURE

### ZANG KEJIA SURVEYS 60 YEARS OF POETRY

Beijing GUANGMING RIBAO in Chinese 22 Feb 82 p 3

[Article by Zang Kejia [5258 1344 1367]: "Looking Back on 60 Years of New Poetry--Preface to 'A History of Contemporary Chinese Poetry'"]

[Text] The history of new Chinese poetry dates back over 60 years if we trace its origin to the May 4 Movement. There has been a crying need for a history of the new poetry to sum up the experience. But that is an arduous task which requires personal resolve and intellectual insight.

The very first problem is to gather together the material. The new poetic creations over all these years are so voluminous that it is extremely difficult to review them all. To work out a comprehensive outline and seek out clues leading to its chronological development, it is necessary to go over and study carefully the collections of poems, the journals of poetry, the commentaries on poetry, and the material on the lives and experience of the poets of the past 60 years. In addition to the material on poetry proper, one has to have a good knowledge of the general background of the times and the development of literature since the May 4 new literary revolution. Failing that, it would be difficult to assess accurately the role, contribution and impact of poetry in each historical period.

Born of revolution, the new poetry grew up and matured in combat. The new poems of the May 4 period, a new force in the May 4 Movement, not only swept away the decadent substance of the classical poetry but also replaced its age-old format with a brand new form of vernacular poetry as it battled imperialism and feudalism and fought for freedom and democracy.

While the innovative spirit of the new poetry is attributable to the demand of the times and the need for the masses, its creations were due to two factors: The continuation and development of the best of two millennia of realism and romanticism on the one hand, and the embracing of nourishing inspirations from foreign poetry on the other. As these hastened the blooming of the new poetry during the May 4 period, Guo Moruo's "Nusheng" ("Goddess") imparted to it a revolutionary tradition.

Although it is hard to demarcate precisely the different stages of the history of the new poetry (1919-79), we may divide it roughly into these periods: the May 4 period, the 1930's, the period of the war against Japan (its initial and final stages; the different conditions in Yenan, in the liberated areas and in the White areas at the final stage of the war), the first 17 years after the liberation, the 10 years of disaster under the "gang of four," and the 3 years after the downfall of the "gang of four."

In spite of the political conditions and the trend of the times which distinguish one period from another, on the whole, the new poetry, fighting side by side with its fraternal kindred, including fiction, drama, prose and commentaries, has played a role in sounding the bugle call for battle.

Battling under the leadership and inspiration of communism and the Communist Party, the new poetry and all other literary creations have served for several decades as a vehicle to drum up the morale of the people. Its major theme during the May 4 period was to oppose imperialism and feudalism. Led by the Alliance of the Leftist Writers in 1930's, the new poetry fought so resolutely against the growth of decadent bourgeois sentimentalism and reactionary nationalism in poetic creations in its all-out struggle against imperialism (especially Japanese imperialism) and dictatorship that its efforts were widely acclaimed. During the early years of the war against Japan, the poets, with their war songs, fought gallantly for the survival of the nation. To oppose the vicious reactionary regime of Chiang Kai-shek during the latter part of the war against Japan, the poets turned their burning wrath into poetic satire to do battle at the warfront.

After the liberation of the whole country, the poets were instrumental in enhancing the morale of the masses with their spirited and energetic songs praising the new socialist era and the new society. The wrath of the poets repressed during the 10 years of disaster, finally, on "5 April," erupted all at once like a volcano to brighten the history of the new poetry. The poetry arena after the downfall of the "gang of four" was all abloom with joyful songs by senior and middle-aged poets and outburst of young poetic talents, a scene of promise in full flourish.

The above is only a bird's eye view of the development of the new poetry, but it might lead to a meaningful analysis and assessment of the historical data. Although one could not write a history of the new poetry without historical data, historical insight is also needed to arrive at a scientific evaluation of every poet and his works, in terms of the historical setting of his times. Any evaluation, favorable or unfavorable, could not lead to a scientific conclusion unless it is measured against the background of the times.

Instead of a heap of historical data or a simple narration of the movement of poetry, a history of the new poetry should be a programmatic presentation of the movement as borne out by specific poetic creations. A historian should remain aloof and view the movement in its entirety and proceed scientifically to arrive at a fair evaluation of the movement and

development of the poetry, including its different schools and the individual poets and their works. There is no room for bias or favoritism based on specific personal relations because that would neither meet the approval of the masses nor earn lasting esteem.

How could we evaluate a poet? I have discussed this on many occasions with my friends and comrades who are interested in putting together a history of contemporary literature, and have explained to them my way of tackling the problem.

I believe we should pay close attention to the ideological commitment of the works of a poet and ascertain whether his poetic creations, at the time he published them, were progressive or reactionary, healthy or decadent, and whether their social impact was positive or negative. This is a vital line of demarcation to distinguish right from wrong.

Secondly, we should look for a poet's distinct way of artistic presentation and the crystallization of his own style.

As a poet expresses his ideological commitment and feelings through his poetic creations, his works can not gain top ranking if they are weak in artistic presentation even though they abound with ideological conviction and healthy feelings. On the other hand, a poet with consummate artistic skill should be accorded due recognition even if his works do embody pronounced ideological convictions and the spirit of the times. Of course a first-class poet should have a combination of the two.

Thirdly, if the works of a poet which do not deserve a top ranking in artistic skill by today's standard and lack ideological strength, at the time of their publication are well received by the reading public for their unique substance and presentation and command considerable influence, they could be said to have earned a place in history and ought to be assessed historically rather than by today's criterion.

Finally, apart from quality, the question of quantity should be considered too. Given equal quality, the more poems a poet writes, the greater will be his contribution, because a greater quantity of poems stretches over a longer time span and represents a wider and more far-reaching impact. In recent years, I have read seven or eight versions of the history of modern literature. Although the comrades who had labored to compose them have achieved gratifying results in specific areas, they have left a lot to be desired. Some did not cover enough historical data, some lacked discipline in using the data, some simply rehashed what had been done, while others assessed unfairly some writers and poets. Of course we must not be too demanding, but we should look for gradual improvement in order to achieve accuracy.

Over 30 years ago when Comrade Chu Kuan [4376 1401] planned to write a history of modern Chinese poetry, he was so gracious as to seek my comments. But due to various reasons, the project was put off for many years. Now, having completed a book of several hundred thousand characters, he asked

me to write something on its behalf. To greet the publication of this monumental work, I have written an article of about 2,000 characters on my own observations which I should like to present to my friends and the reading public for comments.

5360

CSO: 4005/671

SOCIOLOGICAL, EDUCATION AND CULTURE

'YANGCHENG WANBAO' URGES SOLVING EDUCATION PROBLEMS

HK170831 Guangzhou YANGCHENG WANBAO in Chinese 16 Jun 82 p 1

[Report: "Solve the Problems, Try Hard To Catch Up--Part II of Impressions While Following the People's Deputies in Their Inspection of Higher Education"]

[Text] The many problems in Guangdong higher education cannot be solved all at once. However, many of the problems were originally not hard to solve; what has happened is that they have still not been solved even now on account of mutual haggling or procrastination. No wonder then that the people's deputies had a lot to say and made a lot of complaints.

An outstanding example of such problems is the allocation of gas stoves (or LPG stoves) to old teachers. Guangdong has more than 1,300 old teachers at and above the level of deputy professor in its institutes of higher education. In 1978 it was proposed to issue gas stoves to them. At the beginning of 1981, a provincial executive conference issued a decision on completely solving this problem within 1 year. The old teachers rejoiced when this news was published in the press, but so far only 270 gas stoves have been delivered, and large numbers of old teachers are still rushing about looking for firewood. One old teacher said, Is there no gas supply? Some ordinary administration personnel have gas stoves, how did they solve their problem?

There are also strong reactions when the question of market supplies in the cultural districts is raised. At the beginning of 1981, the teachers and students of Zhongshan University reported to Comrade Ren Zhongyi that it was difficult for them to buy vegetables, and they demanded that the government improve market supplies in the cultural districts. Comrade Ren Zhongyi attached great importance to this view and immediately passed it on to municipal CCP committee secretary Liang Lingguang. Comrade Liang Lingguang then passed it on to the departments concerned for action. Three days later, the departments concerned sent someone to Zhongshan University, and the first thing he said was: "Why did you complain about us to the provincial party committee secretary?" He went on: "You intellectuals set too high demands!" Up to now, the market supply situation there is just as it always was.



Market supplies are even worse at Wushan and Shipai. The provincial people's deputies and CPPCC members have put forward many views on this matter. The provincial and municipal leaders have also gone to the spot many times to investigate the situation, but the problem has dragged on for more than [figure indistinct] years with no solution. The intellectuals living there have to spend 3 or 4 hours a day queueing for vegetables and meat. There is not much list-price vegetables and meat, and the quality is poor, so they are forced to turn to the rural trade markets, where they have to pay high prices.

The deputies said, if we look at higher education in Guangdong by making comparisons behind closed doors, it seems that there is some progress each year, but the moment we open our eyes wider, we find that that is not the case at all. The fact that the problems put forward by the upper levels have not been solved for year after year naturally has an adverse effect on the education cause. Provincial people's congress Standing Committee vice chairman Ou Mingjue pointed out: "The institutes of higher education are mothers for cultivating high-grade talent, and they should be given importance and concern by all sectors of society. However, there are still many problems in the institutes due to the sabotage done by the 10 years of turmoil, and the fact that 'leftist' interference is still playing a role. Of course, some of the problems cannot be solved all at once, but it is completely possible to solve some, so long as the effort is made." She pledged to exercise her people's deputy powers well, fully reflect the views of the masses, and supervise and help the government in solving a number of problems that can be solved, so that Guangdong's higher education can try hard to catch up.

CSO: 4005/968

## SOCIOLOGICAL, EDUCATION AND CULTURE

### PROBLEMS IN EDUCATION DISCUSSED

HK170649 Guangzhou YANGCHENG WANBAO in Chinese 15 Jun 82 p 1

[Report: "Disquieting Figures--Part I of Impressions While Following the People's Deputies in Their Inspection of Higher Education"]

[Text] People say that higher education in Guangdong is backward, but they are not too clear about the real situation. In recent days we have profoundly realized the gravity of the situation while following the provincial people's deputies in their inspection of a number of institutes of higher education. We here present a few impressions for study by concerned readers.

From the angle of the number of students: in 1950 national statistics showed that there were 2.5 university students per 10,000 people. At that time the figure in Guangdong was 2.8, higher than the national average and ranking 5th in the nation. This figure has gradually declined since then. By 1980, there were 11.8 university students per 10,000 people nationwide, but in Guangdong the figure was only 7.6, which was 4.2 less than the national average. In 1981 the national average figure was 13, but in Guangdong it was 8.2, which was 4.8 below the national average, and the province ranked 22d among the 29 provinces, municipalities and autonomous regions. According to estimates of responsible persons of departments concerned, it is likely that this decline will continue.

From the angle of the number of engineers and technicians per 100 industry and communications staff and workers: in 1978, the national figure for this was 2.81, but in Guangdong the figure was only 1.99, which was 0.82 below the national average. In 1980 the national average was 2.8 (in industry) and in Guangdong the figure was 1.76 (in industry and communications), 1.04 below the national average. The province ranked 26th in this respect among the 29 provinces, municipalities and autonomous regions. The speed of the decline and the fall in ranking are cause for worry.

From the angle of the proportion of postgraduates to faculty students in the universities; the proportion of postgraduate students to faculty students in colleges and universities subordinate to Guangdong Province is only 1 percent, the national figure.

There are complex causes for the ever-deteriorating situation in Guangdong's culture and education compared with its progressive position in the past. The 10-year catastrophe, "leftist" interference, little investment in brains, failure to properly implement the policies on intellectuals and so on have all hampered the development of higher education in Guangdong. Serious lack of education funds facilities represent another important reason for the backwardness in higher education. According to statistics, colleges and universities subordinate to the province are short of 420,000 square meters of premises. Since this is the case, there is no way of increasing student enrollment. Moreover, there is a serious shortage of equipment for scientific experiment. The total amount of instruments, equipment and fixed assets in all the province's colleges and universities is less than that of Beijing University, so it is said. Since there is a lack of equipment, many experimental projects cannot be carried out. According to statistics of last September, old schools and specialities met only about 50 percent of demand, while new schools and new specialities met only about 30 percent of demand. In some specialities, it would be possible to enroll doctorate and master postgraduates, based on the qualifications of the teachers available, but it is not possible to enroll them because of the shortage of equipment.

CSO: 4005/968

SOCIOLOGICAL, EDUCATION AND CULTURE

QING OFFICIAL, ARTIST ON UPBRINGING OF CHILDREN

HK140617 Beijing BEIJING WANBAO in Chinese 29 May 92 p 3

["Words of a Hundred Schools" column by Deng Sheng [1795 3932]: "Zheng Banqiao Educates His Children"]

[Text] Zheng Banqiao was not only a famous calligrapher, artist and poet, but was also very good at educating his children.

When Zheng Banqiao was an official in Wei County, his youngest son was just 6 years old. Banqiao copied out four poems in a letter to his family for his son to recite. The words were as follows: "We sell new silk in the second month of the year and grind new grain in the fifth month; although a boil was healed, a piece of flesh has been gouged from the heart. We do the ploughing and weeding at high noon and our sweat keeps dripping down onto the soil; who realizes how much hardship has gone into each grain of rice on the plate? I went to town yesterday and when I returned home, my scarf was set with tears; those who wear beautifully woven silk materials know nothing about the sericulturists. Nine times nine is eighty-one; those who suffer most are the poor. They are just relaxing in bed with their feet up, they are attacked by mosquitoes and fleas." He said: "Thus lends itself readily to recitation by children. Have my son recite and sing it." ("Third Letter to Younger Brother Mo From Wei County") The purpose was to teach his child to appreciate, from an early age, the hardships of laboring people, the arduousness of manual work and the amount of work that goes into clothing and food.

In his "Fourth Letter to Younger Brother Mo From Fan County in Mid-Summer," Zheng Banqiao said that if, when a person picks up a book, he thinks merely about becoming a successful candidate in provincial or imperial examinations or an official, or how to rake in money, build a big house, and buy up more agricultural land, his thinking is wrong from the outset. He will get worse as he goes along and the result will not be good." He repeatedly stressed that "the best people in the world are the peasants and, of the four types of people, scholars are the worst." He said: "Everyone in this world would starve to death if there were no peasants."

Zheng Banqiao asked that children and parents respect teachers. He also pointed out that parents should not, in front of their children, "snigger at their teacher's faults or point out his mistakes, for the teacher will be ill at ease and thus be unable to devote his utmost to his teaching. Children will have contempt for the teacher and will not devote their efforts to their studies. This is the worst part of it all." ("Third Letter to Younger Brother Mo From Wei County")

Banqiao was also of the opinion that, when educating our own children, we as parents should have the moral character of "letting our love for our children spread to other people's children. He repeatedly urged members of his family saying that: "It is only natural that we should love our children. However, we should refrain from going overboard with our love. Although children are playful, we must teach them to be loyal and to have feelings, and must not be harsh towards them.... We must not spoil them on the grounds that they are children." As for other people's children, "we would have an ordinary love for them and not allow our children to bully them. We should share all our food with them, so that we can all be happy." ("Second Letter to Younger Brother Mo From Wei County in Mid-Summer") He also said: "We should occasionally share our paper and brushes with others so as to help them in their studies."

Banqiao said to his family: "Although I am just a minor official, our children are sons of the nobility," and we should therefore strengthen our education so that they may know that "nobility breeds stupidity, while poverty breeds determination and far-sightedness." ("Third Letter to Younger Brother Mo From Wei County"]

Even today, there is still something to be learned from Zheng Banqiao's method of teaching his children.

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SOCIOLOGICAL, EDUCATION AND CULTURE

'NINGXIA RIBAO' ON SPIRIT OF BEING MASTERS

HK210945 Yinchuan NINGXIA RIBAO in Chinese 27 May 82 p 1

[Commentator's article: "Bring Into Play the Spirit of Being Masters of the House"]

[Text] Open up new prospects for the four modernizations requires a large number of vanguards with a high spirit of being masters of the house. Communist party member Jian Yulin is such a vanguard.

Jian Yulin is an ordinary staff member of a basic level party committee institution. He has not created astonishing miracles. But in his daily work and life, he has displayed the excellent moral character of a communist party member who has the whole situation in mind, who works selflessly for the interests of others, who is honest in performing his official duties, who can remain uncontaminated amidst all kinds of temptations, who works hard and is not upset by criticism and who can quietly immerse himself in hard work. He is permeated with the touching spirit of being a master of the house. We can absorb rich spiritual nourishment from his ordinary deeds.

Perhaps some people question whether there are persons so utterly selfless as Jian Yulin. The answer is yes. In the past, during the revolutionary war years and in the long period after the founding of the People's Republic of China, there were innumerable such persons. Now, they continue to emerge in various places in our country, even though our country suffered the tribulation of 10 years of internal disorder. Following the constant change for the better of the party style and the mood of society, more such persons will emerge in large numbers in the future. The Chinese Communist Party is a political party whose purpose is to work wholeheartedly for the interests of the people. In a country under the leadership of such a party, healthy trends, like a clear sky, always occupy a dominant position. Unhealthy trends are only fleeting clouds that will never become the macroclimate. Communist party members must have high ideals and a firm faith in what they do. Jian Yulin is such a communist party member. He conscientiously receives the party's education, and does not believe in the ideology of the exploiting class of "everyone for himself and the devil take the hindmost."

He puts the public's interests above everything else at all times and in all circumstances. He combines the raising of consciousness with enthusiasm in practice and pays attention to deeds. When dealing with matters, he always considers the interests of the party, the people and the country. He does not waver in the storm and stress of struggle and never worries about becoming a high official. He has high aspirations and practices what he advocates. It is natural that he is trustworthy and respectable. Why should we feel doubt about him? Such a healthy trend of a communist will certainly prevail powerfully throughout the country.

Due to the perverse acts of Lin Biao and the "gang of four" during the 10 years of internal disorder, the demarcation line between right and wrong has been confused, and the pernicious influence has not been eliminated. For instance, anarchism and egoism are corrupting the people's minds. Those who have serious egoistic ideology adopt the attitude of "being pleased only when getting profits" and always think of "reaping profits whenever possible." They are absolutely like Philistines. Of course, they regard Jian Yulin as a fool. Look, he is not willing to accept a salary increase or rewards. He retreats from having a new house. He is not willing to take a rest.... He does not know how to think of himself at all. Is he not a fool? In fact, Jian Yulin is not a fool at all. He stands high and is farsighted. He measures personal interests from the high plane of considering the interests of the party and people. Firmly following the party's instructions, he shows more concern for the party, the masses and other people than for himself. Viewed from the angle of personal gains and losses, he seems to be "at a disadvantage," but his so-called "disadvantage" enables others to feel further the warmth of the party and to increase their love for socialism. Many people have received an education on socialist spiritual civilization from his deeds. Such a person is noble-minded and most respectable. But egoists are held in contempt and cast aside by the people who have socialist consciousness.

Of course, by praising Jian Yulin's deeds, we do not mean that we negate personal interests. The problem is that we must place personal interests in a correct position in socialist society. One important principle in socialist construction is that "first we must eat, second we must carry out construction." If we only pay attention to accumulation and construction but ignore the problem of eating, this "leftist" way of thinking and doing things will violate the purpose of socialist construction and cannot be accepted by the people. However, if we only eat all and use everything in disregard of necessary accumulation and the development of the four modernizations, this is also against the objective law of socialist construction and will be opposed by all reasonable people. The daily increasing needs can only be met gradually. They cannot be met fully and immediately. Here it is necessary to handle correctly the problem of personal interests in the spirit of being masters of the house. Jian Yulin is a fine example in this respect. He is not at all an ascetic. He has lofty aspirations, but is quite practical. The attitude he adopts with regard to personal interests is just as he describes: "sensible and reasonable." But what he has in mind

is the "sensibility" that concerns the overall situation, and the "reason" that all communist party members should have. Concretely speaking, when certain material benefits provided by the state cannot meet everyone's needs for the time being, he understands the difficulties of the country, cares for the needs of other people and is willing to give out the material benefits he should receive. Such a fine character of selfless and wholehearted devotion to the interests of the majority is highly commendable!

In his work "in memory of Norman Bethune," Comrade Mao Zedong pointed out: "We must learn from him his spirit of absolute selflessness. Starting from this point, we can be of great use to the people. A man's ability may be great or small, but if he has this spirit, he is a noble-minded man, a pure man, a moral man, a man who is free from vulgar tastes and a man who is useful to the people." The spirit of absolute selflessness is based on the spirit of being masters of the house. For communist party members, it is an important manifestation of upholding party spirit. Some people think that selflessness and party spirit are all outdated! This is a fallacy. On the contrary, egoism and extreme individualism are dregs left over from the old society. They are outdated. Now when we build socialist material civilization, we must also build socialist spiritual civilization. We must advocate the spirit of selflessness and uphold party spirit. This is the inevitability in our historical progress. All communist party members and cadres must act in accordance with their words, bring into play the spirit of being masters of the house by setting good examples of themselves, firmly resist and oppose all unhealthy trends and effectively open up a new prospect for the four modernizations in full cooperation with the broad masses.

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## SOCIOLOGICAL, EDUCATION AND CULTURE

### 'NINGXIA RIBAO' ON SPIRITUAL CIVILIZATION CONGRESS

HK010813 Yinchuan NINGXIA RIBAO in Chinese 20 Jun 82 p 1

[Report: "Regional Congress of Advanced Units and Activists in Building Socialist Spiritual Civilization Victoriously Concludes"]

[Text] The 4-day-long regional congress of advanced units and activists in building socialist spiritual civilization victoriously concluded at Yinchuan's Hongqi Theater on the afternoon of 19 June.

Regional CCP committee deputy secretary Li Yunhe presided over the closing ceremony at which he read out the "decision of the CCP committee of the Ningxia Hui Autonomous region on commending the advanced units and activists in building socialist spiritual civilization." After the name list of the advanced units and activists commended was read out, the leading comrades of the regional CCP committee, including Li Xuezhi, Ma Xin, Hei Boli, Shen Xiaozeng, Li Yunhe, Ma Qingnian and Wang Jinzhang awarded certificates of merit, medals and souvenirs to the advanced units and activists amid gay music and thunderous applause.

After that, the meeting unanimously approved a written proposal from all the delegates to the people of all nationalities throughout the region and all commanders and fighters of the Ningxia Military District and the PLA units stationed in Ningxia.

Regional CCP committee secretary Comrade Ma Xin delivered a closing speech amid warm applause. He said that the 4-day-long regional congress of advanced units and activists in building socialist spiritual civilization, after satisfactorily accomplishing its scheduled tasks, is now coming to a victorious end. On behalf of the regional CCP committee, people's congress Standing Committee and people's government, I extend greetings to the comrades who have been awarded the honorable titles of advanced units and activists; and express my high respects for the deeply cherished memory of comrades Yang Fuzhen, Li Rui, Li Youcai, Ji Mingfei and Ha Wanlu who have gloriously laid down their lives in the struggles against evildoers in the course of strengthening and preserving social order.

Comrade Ma Xin said that the current congress has reviewed the great achievements scored in various prefectures and on various fronts in building socialist spiritual civilization. In the course of the congress, the delegates have studied the relevant documents of the CCP Central Committee, listened to and discussed Comrade Li Xuezhi's report, summed up and exchanged experiences, commended the advanced and approved the written proposal of the congress. The participants were engaged in conscientious studies and active discussions and thus the congress has been held in a warm atmosphere characterized by unity and determined efforts to forge ahead.

Comrade Ma Xin said that the advanced units and activists commended at the current congress are good examples from which the armymen and people throughout the region can learn. Their advanced ideas and exemplary deeds reflect their high socialist consciousness, lofty patriotic ideas, tough spirit of being masters of the country and lofty communist morality and features. We can see in them a tremendous power for vigorously developing the Chinese nation and achieving the four modernizations latent in the people of all nationalities throughout our region. Our party and government consistently attach great importance to the role played by the advanced figures and models. In every historical period of the Chinese revolution and construction, our party and government have trained and cultivated a large number of exemplary advanced figures and models and, with their advanced ideas and exemplary deeds, encouraged and inspired the broad masses of people to fight valiantly for the cause of revolution and construction. He said that recently, the secretariat of the CCP Central Committee once again emphatically pointed out: "The advanced and exemplary figures on various fronts are glorious fighters advancing in the forefront of the times and their advanced ideas and exemplary deeds are the motive force that propels the continuous development of the socialist modernization drive of our country." It is necessary for us to fully understand and bring into play the leading role of the exemplary figures and advanced models in building material and spiritual civilization, which can also serve both as a mainstay and a link.

Comrade Ma Xin pointed out: After this congress, it is necessary for us to extensively, thoroughly and protractedly launch throughout the region the activity of learning from and catching up with the advanced and the "five stresses and four beautifuls" activity. We should educate the people, particularly party members, cadres and youths, in communist ideas and morality in order to turn them into people who have ideals, morality and culture and who observe discipline. This is an important task of decisive significance in building socialist material and spiritual civilization. He emphatically pointed out that the party committees and government at various levels and the mass organizations should attach great importance to this task, strengthen leadership over it and perseveringly grasp it well to enable more and more people to join the ranks of the advanced. In the activity to learn from and catch up with the advanced, it is imperative to correctly treat, enthusiastically care for, actively support and cultivate the advanced models. In dealing with

the advanced, we should be realistic and make no demands for perfection. With respect to erroneous ideas that are jealous of the advanced and prohibit others from making progress despite their lack of desire to do better, it is necessary to conduct education through criticism; with respect to a small number of people who bear resentment, retaliate against and frame the advanced, it is necessary to seriously deal with them; and with respect to cases of a particularly serious nature, it is necessary to investigate and fix the legal responsibility. He said that we fervently hope that the advanced units and activists will correctly understand and have a correct attitude toward themselves, uphold the concept of one dividing into two, stand up to the test in the face of difficulties and in the wake of honor, be modest and prudent, be on guard against arrogance and rashness, be good at learning from the masses and at learning from others' strong points to offset their weaknesses and make progress constantly in order to always preserve the true qualities of being advanced.

Comrade Ma Xin said in conclusion that the first half of this year will soon be over. The tasks for the second half of this year will be arduous. The representatives of the advanced units and activists should return to their respective units with the guidelines of the congress and put them into practice. It is necessary for them to bring along the people of various nationalities in our region and, taking advantage of the driving force of this congress, to unite in struggle, advance in unison and make great contributions in building a new Ningxia which is fraternally united, prosperous and flourishing.

The congress came to a victorious end amid the majestic strains of "socialism is good."

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## SOCIOLOGICAL, EDUCATION AND CULTURE

### NEI MONGGOL'S ZHOU HUI REGISTERS RESIDENCE

SK020552 Hohhot Nei Monggol Regional Service in Mandarin 1100 GMT 1 Jul 82

[Excerpts] According to our reporters (Wu Xinmin) and (Chen Fei), the third national census started in formal and all-round way on 1 July. Some 1.5 million people of various nationalities in the region registered their residence at various census registration stations.

On the morning of 1 July, some 102,000 census registration stations in urban, pastoral and rural areas throughout the region were bustling with noise and excitement and with Red Flags fluttering over the stations. Some 100,000 enumerators warmly received the people who came to register their residence.

With residence booklets in their hands and in the capacity of ordinary people, Zhou Hui, first secretary; Wang Duo, permanent secretary; Yun Shiyang, secretary, and Bu He and (Shi Shengrong), deputy secretaries of the regional CCP Committee, joyfully registered residence at 0830 at the No 4 census registration station of the residents' committee under the Nei Monggol CCP Committee in (Jincheng) District in Hohhot Municipality--where their residence registration is filed. During the registration Comrade Zhou Hui and others accurately answered the questions of enumerators. After the registration, Zhou Hui and Wang Duo shook hands with enumerators (Zhang Xiaoying) and (Mao Shuyun) and happily said: "Thank you, comrades."

Together with the masses, some leading comrades of the regional people's congress Standing Committee, the people's government and the CPPCC committee, including Gao Zengpei, (Xu Jinshan), Zhou Beifeng, Ba-tu-ba-gen, Peng Sike and Wu Daping, registered residence with their residence booklets in their hands at the No 1 census registration station of the Seventh (Xinhua) Street residents' committee in the (Zhongshan) east road in Hohhot Municipality.

The regional census work started on 1 July and will be completed within 10 days. According to incomplete statistics, some 1.5 million people of various nationalities registered residence on the first day of the census registration activity.

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## SOCIOLOGICAL, EDUCATION AND CULTURE

### NEI MONGGOL'S ZHOU HUI TOURS MINORITY BANNER

SK290114 Hohhot Nei Monggol Regional Service in Mandarin 1100 GMT 28 Jun 82

[Excerpts] Zhou Hui, first secretary of the autonomous regional CCP committee; and (Fu-te-ge-qi), secretary of the Hulun Buir League CCP Committee, recently toured Morlin Dawa Daur Autonomous Banner. They visited household after household to acquaint themselves with the situation of the masses' livelihood and production. They urged cadres and the masses of all nationalities to continue strengthening unity among nationalities and ceaselessly promote production to improve livelihood.

Situated in the southeastern part of the greater Xingan Mountains, Morlin Dawa Daur Autonomous Banner is blessed with good conditions for developing forestry, livestock breeding, agriculture and a diversified economy. Following the third plenary session, things which had been thrown into disorder were set aright and many policy restraints have been removed. Consequently, forestry, livestock breeding and other undertakings of the banner are beginning to pick up.

Prior to their arrival at the banner government, Zhou Hui and (Fu-te-ge-qi) visited (A-er-la) commune where people of Daur nationality live in a compact community. They called on a commune member's house and had cordial conversations with an old man of Daur nationality. They asked him about the changes in their livelihood and production in recent years, the present situation and their difficulties. The old man said that livelihood has been improving greatly in recent years. Comrade Zhou Hui said these past few years are for rest and building up strength. Livelihood will improve year after year. Hearing that the old man's family is raising two or three milk cows, Comrade Zhou Hui said: This is a good place for raising milk cows. Traditionally this has been a milk cow producing area. We should encourage commune members and give them a free hand in raising cows.

While having conversations with cadres and the masses and holding a forum with responsible comrades of the banner CCP committee and government, Zhou Hui and (Fu-te-ge-qi) stressed on more than one occasion that continued efforts must be made to firmly implement the important directives of the central authorities on Nei Monggol's work, uphold the policy of regional autonomy of minority nationalities, continuously strengthen the unity among nationalities and develop the excellent situation.

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SOCIOLOGICAL, EDUCATION AND CULTURE

LI XUEZHI ATTENDS NINGXIA ACTIVISTS CONGRESS

HK260614 Yinchuan NINGXIA RIBAO in Chinese 17 Jun 82 p 1

[Report: "Regional Congress of Progressive Collectives and Activists in Building Socialist Spiritual Civilization Solemnly Opens"]

[Excerpts] The Ningxia Regional Congress of progressive collectives and activists in building socialist spiritual civilization solemnly opened in Yinchuan on the morning of 16 June.

Leading comrades of the party, government and army in the autonomous region attended the gathering. Ma Xin, secretary of the regional CCP committee and chairman of the people's government, presided at the opening ceremony, which began with the solemn strains of the national anthem. Hei Boli [7815 0130 3810], secretary of the regional CCP committee, delivered the opening speech.

Shen Xiaozeng, deputy secretary of the regional CCP committee, conveyed to the gathering CCP Central Committee documents on carrying out a deepgoing and sustained "five stresses and four beautifuls" drive.

Regional CCP committee first secretary Li Xuezhi spoke at the gathering. He first explained the region's fine situation and achievements in building socialist material and spiritual civilization. In order to promote the building of socialist spiritual civilization in Ningxia, Comrade Li Xuezhi stressed that the following tasks must be done well: seriously rectify the party ranks, improve the party work style and strengthen and enhance party leadership; ceaselessly conduct education in patriotism, collectivism and communist ideology and launch a deepgoing and sustained "five stresses and four beautifuls" drive; launch in depth the struggle to oppose corruption by capitalist ideology and hit at serious economic crime; strengthen the building of the legal system and promote social order; strengthen the unity of nationalities, further develop socialist relations between nationalities, and vigorously promote science, culture, the arts, education and public health in the region. Comrade Li Xuezhi pointed out in conclusion, building a high degree of socialist materials and spiritual civilization is the great historic task assigned us by the new socialist era. Let us unite and work hard to build Ningxia into a nationality autonomous region of fraternal unity and flourishing prosperity!

In the afternoon the delegates held group discussions on the central documents and Comrade Li Xuezhi's speech.

## SOCIOLOGICAL, EDUCATION AND CULTURE

### 'GUANGMING RIBAO' ON MAO, LITERARY CRITICISM

HK041258 Beijing GUANGMING RIBAO in Chinese 26 May 82 p 3

[Article by Ding Zhenhai [0002 2182 3189] and Li Zhun [2621 0402]: "The Basic Principle of Working for the Masses of the Peoples Is Also a Basic Criterion for Literary and Art Criticism--An Inquiry Into Mao Zedong's Thinking on Literature and Art"]

[Text] The question of the criterion for literary and art criticism occupies an important position in Marxist thinking on literary and art and is a major question in the working of literature and art.

In the past few years, the literary and art circles in our country have been carrying on an animated discussion of the criterion for proletarian literary and art criticism. Undoubtedly, this is very necessary for the thorough study of Marxist thinking on literature and art and for bringing about more flourishing socialist literature and art. We would like to talk about some of our tentative views in the light of studying Comrade Mao Zedong's thinking on literature and art.

#### I

The criterion for the proletarian literary and art criticism is not something that fell from heaven. Nor is it something fabricated by theorists of literature and art. It should be something abstracted and defined on the basis of the characteristics inherent in literature and art and of the basic demands on it of the masses of the people with the proletariat as their core.

Comrade Mao Zedong's greatest contribution to Marxist thinking on literature and art was precisely that he, on the basis of the basic principles of historical materialism that the masses of the people are creators of history and of the outlook on proletarian revolutionary utilitarianism, established and expounded the basic orientation of literature and art for the masses of the people in theory, principles and policies. This is the center of Mao Zedong's thinking on literature and art and is the basic gist of Comrade Mao Zedong's exposition on questions in literature and art. It was precisely by proceeding from this most basic standpoint and observation point that he put forth in a clear-cut manner and settled the question of the criterion for proletarian literary and art criticism.

In "Talks at the Yanan forum on literature and art," Comrade Mao Zedong said, "The question of 'for whom?' is fundamental; it is a question of principle." Once this question is settled, "many other questions will also be settled." The question of the criterion for literary and art criticism was, of course, included in the so-called "many other questions." If we carefully read the "talks" and other relevant works of Comrade Mao Zedong, we will easily discover that in assessing various questions of literary and art works and phenomena, he really regarded "the basic principle of working for the masses of the people" as the basic criterion for criticism.

In expounding the proletariat's general requirement for literature and art, he said, "we are proletarian revolutionary utilitarians and take as our point of departure the unity of the present and future interests of the broadest masses, who constitute over 90 percent of the population; hence we are revolutionary utilitarians aiming for the broadest and the most long-range objectives..." The revolutionary utilitarian point of view which proceeds from the basic interests of the proletariat and the masses of the people is precisely a basic theoretical basis for the proletariat to establish the criterion for literary and art criticism.

Regarding the question of how to assess the social and historical value of a work, Comrade Mao Zedong wrote, "Anything which is good must be able to bring real benefit to the people." This means that the basic criterion for judging whether a work of literature or art is good or not is to see if it "brings real benefit to the people." He also wrote, "Revolutionary literature and art should create a variety of characters out of real life and help the masses to propel history forward," and "to fire them with enthusiasm and impel them to unite and struggle to transform their environment."

Regarding the question of popularization and raising of standards in literature and art, Comrade Mao Zedong said, "only by starting from the workers, peasants and soldiers (that is, the main body of the masses of people--author's note) can we have a correct understanding of popularization and of the raising of standards and find the proper relationship between the two." In addition, Comrade Mao Zedong also said explicitly, "As they are not clear on the problem of 'for whom?', they have no correct criteria for the raising of standards and the popularization they speak of and are naturally less able to find the correct relationship between the two." He also said, "Departing from the fundamental principle of serving the masses of the people," "our work of raising standards will be like shooting at random."

Regarding the question of eulogy and exposure in literature and art, Comrade Mao Zedong put forth: "All the dark forces harming the masses of the people must be exposed and all the revolutionary struggles of the masses of the people must be extolled."



Regarding the attitude toward literary and art legacy, Comrade Mao Zedong said, "The proletariat must distinguish among the literary and art works of past ages and determine its attitude toward them only after examining their attitude toward the people and whether or not they had any progressive significance historically." He also said, "We should take over the rich legacy and the good traditions in literature and art that have been handed down from past ages in China and foreign countries, but the aim must still be to serve the masses of the people."

Regarding the form of expression in revolutionary literature and art, Comrade Mao Zedong put forth the national and popular criterion "A fresh and lively national Chinese style which is loved by the common Chinese people" and the criterion "creating something new and original which is welcomed by the ordinary Chinese people" for literary and art creativity.

Regarding the question of assessing the thinking and work of revolutionary literary and art workers, Comrade Mao Zedong said: In examining the subjective intention of a writer or artist and the achievements of his work, "we do not judge by his declarations but by the effort of his actions (mainly his works) on the masses in society." He stressed the integration of the "subjective intention of working for the people" and "the effect which is welcomed by the masses and is beneficial to them." Here, Comrade Mao Zedong integrated directly the criterion of practice for testing ideology with the proletarian revolutionary utilitarian outlook.

In short, "the basic principle of working for the masses of the people" is a general criterion commanding the overall situation and running through all aspects. This is a fundamental criterion of universal significance. In putting forth and expounding this criterion, Comrade Mao Zedong concentrated and reflected the basic demand of the proletariat and the masses of the people. This is also a lively application of the theory of cognition of dialectic materialism and the basic principles of historical materialism to literary and art criticism. This can be considered a creation in the history of literary and art criticism.

## II

Here we have to talk about the question of a "political criterion." While expounding on literary and art criticism in the "talks," Comrade Mao Zedong specially talked about the "political criterion." In the past few years, with the discussion of the relationship between literature and art and politics, people have expressed different views on the "political criterion" put forth by Comrade Mao Zedong. We think that if we are clear that "the basic principle of working for the people" is the basic criterion for literary and art criticism put forth by Comrade Mao Zedong, we will be able to carry out realistic historical study and an assessment of the "political criterion" put forth by him.

In the "[word indistinct]," immediately after saying that "here I shall concentrate only on the basic problem of criteria in criticism," Comrade Mao Zedong wrote:

"In literary and art criticism there are two criteria, the political and the artistic. According to the political criterion, everything is good that is helpful to unity and resistance to Japan, that encourages the masses to be of one heart and one mind, that opposes retrogression and promotes progress; on the other hand, everything is bad that is detrimental to unity and resistance to Japan, foments dissension and discord among the masses and opposes progress and drags people back."

In 1957, in the article "On the Correct Handling of Contradictions Among the People," Comrade Mao Zedong again talked about the question of the "political criterion." After expounding on the six famous criteria for distinguishing fragrant flowers from poisonous weeds, he wrote:

"Of these six criteria, the most important are the socialist path and the leadership of the party...these are political criteria. Naturally, in judging the validity of scientific theories or assessing the aesthetic value of works of art, additional pertinent criteria are needed. But these six political criteria are applicable to all activities in the arts and sciences. In a socialist country like ours, can there possibly be any useful scientific or artistic activity which runs counter to these political criteria?"

We think that there are several points in these two passages of famous exposition which need special attention:

First, it is clear that the connotation of the "political criterion" mentioned by Comrade Mao Zedong in these two passages is specific. During the war of resistance against Japan, it meant the general principle and target of "unity and resistance to Japan" and during the historical period of socialism, it means the basic principles of adhering to the socialist road and upholding the party's leadership. Therefore, what the "political criterion" mentioned by Comrade Mao Zedong implies is not as narrow as some people understand and explain which is reducing it to only class struggle, central tasks, political movements, concrete principles and policies and even the instructions of a certain leader.

Besides, it is obvious here that Comrade Mao Zedong stated these general principles and the criterion for literature and art as two aspects of the proletarian "basic criterion for criticism" of literature and art. As Comrade Mao Zedong said, These general principles--unity and resistance to Japan and adhering to the socialist road and upholding the party's leadership--as a reflection of "the will of the overwhelming majority of the people in our country," are not only basic political principles but are also basic principles for judging the rights or wrongs of all our thinking, words and deeds in their respective historical period. Consequently, they are also basic criteria for assessing the general ideological content of each literary and art work. This means that Comrade Mao Zedong put forth the basic criterion for the general ideological content of literary and art work with the concept of a "political criterion." In other words, according to its original meaning, the formulation of "political criterion" put forth by Mao Zedong as something corresponding

to the artistic criterion under the "basic criterion for criticism" is actually reflecting the requirement of the "basic principle of working for the masses of the people" for the general ideological contents of literary and art works. As mentioned above, the requirement of this basic principle for artistic criterion is "to be warmly welcomed by the ordinary Chinese people."

Based on this analysis, we think that when Comrade Mao Zedong put forth the "political criterion" in the "talk" and in "On the Correct Handling of Contradictions Among the People," he meant to put into effect the proletarian general criterion of "working for the masses of the people" for literary and art criticism in assessing the ideological content of a work, and his departure point was good. Under specific historical conditions, such as during the war of resistance against Japan and the war of liberation, class struggle and national struggle were principal social contradictions. Political activities were the center of people's life. The basic principle for judging rights and wrongs politically was more or less the same as the basic principle for judging the rights and wrongs of people's entire thinking, words and deeds. Putting forth and using this "political criterion" was of a certain positive significance in overcoming the practice of neglecting or ignoring the political tendency and effect of a work in literary and art criticism. Therefore, we should give a proper place in history to Comrade Mao Zedong's exposition on the "political criterion" and should not negate it in an oversimplified manner.

### III

However, as a scientific theoretical term and as a term for putting into effect the "basic principle of working for the masses of the people" in the requirement for the general ideological content of a literary or art work, the term "political criterion" obviously has its drawbacks.

First, generally speaking, the ideological content of a literary or art work includes various factors. Besides political views and tendencies, it also includes social views, philosophical views, historical views, moral views and aesthetic views. Therefore, strictly speaking, the criterion which is corresponding to the artistic criterion and forms an organic entity with it to reflect the basic criterion for criticism of "working for the masses of the people" should be a criterion for ideological content and not a "political criterion."

Second, although both of the two "political criteria"--"unity and resistance to Japan" and adhering to the socialist road and upholding the party's leadership--mean the basic criterion for judging the rights and wrongs of people's entire thinking, words and deeds in their respective historical periods, the concept of "politics" itself is a polysemant. Even in the classical works of Marxism, the word "politics" implies different meanings in different periods and on different occasions. Besides the extensive and general meaning of "economy expressed in a concentrated form" (by Lenin)

and "expression in a concentrated form" of the needs of the class and the masses ("talks"), "politics" sometimes means the "struggle among classes," sometimes means guidance and management of the state and sometimes means central tasks and work. The earliest common explanation of "politics" in Marxism is class struggle. Likewise, Comrade Mao Zedong himself also used the concept "politics" in its different shades of meaning. The understanding and interpretations of "politics" by ordinary people are even more varied. Therefore, since there is no unified, explicit definition for the term "political criterion," theoretical and ideological differences may easily arise, resulting in unnecessary disputes.

Third, because of the two reasons mentioned above, using the term "political criterion" in literary and art criticism and regarding it as the "first" criterion corresponding to the artistic criterion will give rise to limitations and onesidedness. In particular, when class struggle is no longer the principal contradiction in our country, if the "political criterion" in its narrow sense is mechanically applied to various kinds of literary and art works and phenomena, the tendencies of oversimplification and vulgarization in literary and art criticism are bound to arise. This has already been proved by the experiences and lessons in literary and art criticism in the past years.

In "questions on the ideological front," Comrade Hu Qiaomu said, "In today's socialist society, the CCP Central Committee has put forth the principle that literature and art should serve the people and socialism. This is the application and development of Comrade Mao Zedong's thinking on literature and art under socialist conditions." "Serving the people and socialism is the 'mass politics' mentioned in 'talks at the Yanan forum on literature and art.'" Compared with the formulation of serving politics, serving socialism is defined more clearly. This is first because in the final analysis, our politics as a means of benefiting the majority of people and politics itself is not the objective (with the exception, perhaps, of ensuring the freedom and personal dignity entitled to those who do not oppose socialism). We cannot say politics serving politics and similarly we cannot say literature and art serving politics and so on. Even if we sometimes say so, we actually mean to say literature and art serving the people and so on. Second, serving politics can be and has been understood to mean serving a certain current policy, an interim political task, a political event or even the 'arbitrary order' given by a political leader." "In China today, serving socialism is serving the people." Since we have now realized the drawbacks of the formulation of "political criterion" and the disadvantages it brings in practice and have realized that viewed from the objective of socialist spiritual production, it is not "literature and art serving politics" but "literature and serving the people" and that viewed from the orientation of socialist literature and art, the formulation of "serving the people and socialism" is "more accurately and more clearly" worded than the formulation "serving politics," we should more clearly and directly stipulate serving the basic interests and needs of the masses of the people as the basic

criterion for socialist literary and art criticism and use it in assessing the integration between the ideological content and artistic form of a literary or art work and it is inadvisable to again use the formulation of "political criterion" in assessing the general ideological content of a literary or art work. Much less should we again give prominence to the "political criterion" to weaken or even replace the basic criterion of the "principle of working for the masses of the people."

This change in the formulation of the criterion for literary and art criticism is historical progress. It not only can make the basic criterion for criticism clearer and avoid confusion and disadvantages caused by giving prominence to the "political criterion" and neglecting the basic criterion but also can greatly broaden the path of literary and art criticism. This is because the basic interests and needs of the masses of the people include things in various aspects. The basic criterion of serving the masses of the people can be used irrespective of judging the ideological contents or artistic forms of literature and art, the cognition, educational or aesthetic function of literature and art and socialist literary and art works of any theme, form or style. Moreover, viewed only from the assessment of the ideological content of works, not only works with strong political colors and distinctive ideological tendencies can be tested in accordance with the basic interests of the masses of the people, but even works without apparent political or ideological color or tendency such as landscape paintings and poems and instrumental music can also be assessed in accordance with the needs of the masses of the people.

#### IV

Of course, when the "basic principle of working for the masses of the people" is used as the basic criterion for socialist literary and art criticism, it is only a general measure for assessing various works and phenomena in literature and art. In concrete activities of criticism, some concrete criteria for criticism are needed. Various factors in the ideological contents and artistic forms of literature and art and their various social functions determine the variety of concrete criteria for criticism. People can put forth concrete ideological criteria (with explicit explanations and limitations, the "political criterion" can also be used as one of the concrete criteria within the range of ideological content), concrete criteria for artistic forms and concrete criteria for criticism of the organic integration aspects of the two. Viewed from the social functions of literature and art, people can put forth concrete cognitive and educational criteria for criticism and concrete ethical and aesthetic criteria for criticism. As we all know, a true literary and art work should be an organic entity of an ideological content and artistic form and its social functions cannot be separated one from the other. But this does not prevent us from putting forth various concrete criteria for criticism. In regard to concrete criteria for criticism of truthfulness, typicalness and national style, they are obviously common requirements for a certain aspect of the organic integration of ideological contents and artistic forms and are directly related to the cognition function and closely related to the aesthetic function.

The general criterion can only include but cannot substitute for the whole set of specific criteria. However, within the category of socialist literary and art criticism, various specific criteria of criticism must also be guided, conditioned and regulated by this basic criterion of "working for the masses of the people"; otherwise they cannot become the specific criterion for socialist literary and art criticism. What must be explained is that this kind of conditioning and regulation is not a purely subjective thing. Because, as the makers of history, the demands of the proletariat and the masses are completely identical with those of the law of social development, including the law of literary and art development. Therefore, the conditioning and regulation of the basic criterion of "working for the masses of the people" are at the same time also the conditioning and regulation of the objective law. The subjective demand of any exploiting class and non-proletariat and any criterion for criticism contrary to "working for the masses of the people" are to varying degrees a departure from the demand of the objective law. For example "truthfulness" is extensively used as a criterion for criticism. No doubt, according to the standpoint of dialectical materialism, there can only be one kind of genuine artistic truth, and that is the portrayal of the correct reflection of the essence of social life and the revelation of its law of development. However, only the proletariat can practice materialism to the end, and only the proletariat requires works of literature and art to completely bring to light the law of development and the trend of social life and point out the way and future for the masses. Among the bourgeoisie, "truth" is often the "truth" of naturalism which at most can only reflect the essence of certain specific things but cannot basically bring to light the law of development of social life. Their "truth" is a discounted version of the truth or even not the basic truth. Therefore, if we deviate from the conditioning of this basic criterion of "working for the masses of the people," we will also be deviating from the guidance of dialectical materialism, the truthfulness of the criterion may become blurred and indistinct or even interpreted at will by the people, and it will be difficult for us to use this criterion to achieve the purpose of socialist literary and art criticism. "Innovation" in art is also one of the specific criteria for criticism the people are fond of using. However, if this kind of "innovation" is not in the service of enriching and improving the power of appreciation of the masses (we must at the same time also bear in mind the healthy development of the power of expression of literature and art themselves) but strives for the strange and unusual and regards the unusual as new and foreign things as beautiful, it is obviously deviating from the path of socialist literature and art and does not belong with the innovation of socialist literature and art. In other words, in the use of various specific criteria in socialist literary and art criticism, this basic criterion of "working for the masses of the people" is not a nonessential decoration. It cannot be replaced and is a general yardstick we must clearly insist on. Precisely for this reason, we do not agree with the method of adding certain specific criteria together as the basic criterion to replace this basic criterion of "working for the masses of the people."

In recent years, there is a prevailing advocacy of using the true, the good and the beautiful as the basic criterion for literary and art criticism. We do not agree with this advocacy. Naturally, some works of literature and art can be analyzed and appraised according to the requirement of these three interwoven and yet different angles of the true, the good and the beautiful. However, we should see that the true, the good and the beautiful are an extremely ancient formulation in the history of Chinese and foreign aesthetics. Therefore as mentioned above, different classes have different understandings and interpretations of "the true," and this also applies to the good and the evil as well as the beautiful and the ugly. Only the true, the good and the beautiful advocated by the proletariat and the masses can fully accord with the demand of objective laws and can really be the true, the good and the beautiful. If we deviate from the guidance of this general criterion basically required by the proletariat and the masses, we will also be deviating from the demand of objective laws, and perhaps will let this general criterion of serving the people and serving society melt into the specific criterion of the true, the good and the beautiful and will not give it special emphasis. In this case, our literary and art criticism will lose its vivid proletarian class character and correct socialist orientation (the confusion which exists in the formulation of using the true, the good and the beautiful in literary and art criticism has proved this point). On the other hand, if everybody correctly uses this specific criterion of the true, the good and the beautiful under the guidance of the general criterion of working for the masses of the people, not only will the people have a common understanding of the true, the good and the beautiful, but this general principle or general criterion of "working for the masses of the people" will also be enriched and deepened. For example, in the criticism of "unrequited love," while measuring it with this general yardstick of serving the people and serving society, we naturally can and also should at the same time, from the aspect of authenticity and artistic expression, point out its hypocrisy and the flaws in its plot.

Some of the comrades have proposed that we should take an "aesthetic standpoint and historical standpoint" as the basic criterion for literary and art criticism. We think that this formulation is better than "political criterion is primary and artistic criterion is secondary" for it takes into consideration the whole ideological content of literature and art and puts the emphasis on the aesthetic features of art. However, to take it as the general criterion for literary and art criticism is also open to discussion, because different periods and different classes have their own different or even completely opposing aesthetic standpoints and historical standpoints. Therefore, we should not discuss aesthetic standpoint and historical standpoint in general terms and it is also inadvisable to sweepingly take aesthetic standpoint and historical standpoint as the basic criteria for proletarian literary and art criticism. The "aesthetic standpoint and historical standpoint" Engels advocated in "German Socialism in Poems and Essays" referred to the aesthetic standpoint and historical standpoint of the proletariat. However, the basic criterion of "working for the masses of the people" we talked about not only



does not contradict this in any way, but it also is precisely the essential point of the proletarian aesthetic standpoint and historical standpoint. If we deviate from "the basic principle of working for the masses of people," we would be in no position to talk about aesthetic standpoint and historical standpoint. As a general criterion for criticism, "the basic principle of working for the masses of the people" is obviously more correct than the formulation of "aesthetic standpoint and historical standpoint" and more convenient for people to understand.

Apart from this, some of the comrades have also put forward truthfulness, ideological content and artistic quality as the basic criterion for literary and art criticism. Actually, compared with the basic criterion of working for the masses of the people, this kind of criterion is still the relationship between specific criterion and general criterion, because in terms of socialist literary and art criticism, the content and application of this kind of criterion must be subjected to the guidance and conditioning of the general criterion of working for the masses of the people. The reason is obvious and needs no further elaboration.

The correct understanding and handling of the relationship between the general criterion for proletarian literary and art criticism and specific criterion will contribute to preventing and overcoming two tendencies. The first tendency is that of being satisfied merely with the proposal and formulation of a general criterion and general yardstick and not understanding that the thorough implementation and application of this general criterion of "serving the people and serving socialism" must be integrated with the application of a set of specific criteria for criticism under the guidance and standard of this general criterion before it can be realized. The use of the general criterion in place of all specific criteria will avoid the former defect of indiscriminately sticking on political labels and then falling into a new kind of oversimplicity. The other tendency stems from detesting and rejecting the former leftist method which existed for a long time in literary and art criticism. In negating this formulation of "political criterion," we either intentionally or unintentionally also neglected "the basic principle of working for the masses of the people" and erroneously advocated "literature and art serving literature and art," "art for art's sake" and "why must we serve a certain kind of people." We even thought that literary and art criticism can have only an artistic or aesthetic criterion and that we can use this specific criterion in any manner according to what we like or dislike. Consequently, this resulted in confusion and errors. Ideologically speaking, as long as we really understand the relationship between "the basic principle of working for the masses of the people" and various specific criteria for criticism, these two tendencies are not difficult to overcome.



Literary and art criticism is a branch of science with a rather rich content. What the article has discussed is only the importance of "the basic principle of working for the masses of the people" put forth by Comrade Mao Zedong as the basic criterion for proletarian literary and art criticism and its general relationship with various specific criteria for criticism. We have not been able to discuss various other problems. However, we believe that after defining this basic criterion of "working for the masses of the people," there will be a solid foundation as well as a correct orientation for the discussion of various other problems.

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## SOCIOLOGICAL, EDUCATION AND CULTURE

### BRIEFS

POPULATION CENSUS WORK--On 17 June, the Shaanxi provincial population census leadership group held a forum for comrades in charge of the census work in the central units in Shaanxi and in provincial departments and bureaus to discuss how to work together and cooperate with local authorities in the census work. Most of the central units in Shaanxi and the provincial organs have been doing a good job in cooperating with local authorities in this respect, but a small number of them have not. They did not receive local census staff when the latter visited them, did not allow the transfer of their staff to the census office, did not attend meetings on census work and did not do well in the census preparatory work. In view of this, the forum made the following decision: all central units in Shaanxi and all provincial organs must act in strict accordance with the arrangements of the local people's governments, set a good example in carrying out local decisions and actively coordinate with local authorities in census work. They must abide by relevant regulations and select census staff to engage in the local census work and, at the same time, carry out meticulous political and ideological work among the staff and workers as well as their family members, so that they will all take an active part in the census work and truly report to the authorities all required items. It is necessary to cooperate with the units concerned and do a good job so that no repeats, mistakes and omissions in registration will occur. At the forum, the provincial census leadership group also praised some central units in Shaanxi and provincial organs which have done well in cooperating with local authorities in census work and criticized some units which have not done it well. [Text] [HK210740 Xian Shaanxi Provincial Service in Mandarin 0500 GMT 20 Jun 82]

ART PERFORMANCE--The China Song and Dance Troupe gave its premiere in Xining on the evening of 24 June and was well received by the audience. After the performance, Liang Buting, Zhao Haifeng and Ma Wanli and other leading comrades received all the performers. [Excerpts] [SK260634 Xining Qinghai Provincial Service in Mandarin 1100 GMT 25 Jun 82]

XINJIANG TRANSLATORS--According to XINJIANG RIBAO, leading comrades of the autonomous region including Wang Enmao, Ismail Amat, Tomur Dawamat, Huang Luobin, and Li Jiayu recently met translators of all nationalities attending

the fourth academic meeting held by the regional translators' association. They urged them to work hard to improve translation standards and make still greater contributions to publicizing Marxism-Leninism-Mao Zedong Thought and the party's line, principles and policies, strengthening the unity and cultural and technical exchanges of people of all nationalities and speeding up the four modernizations. Wang Enmao said: "Translation work is extremely important in minority-nationality areas. It must not be neglected. We must also promote mutual learning of languages and scripts among the nationalities. The Han cadres and masses should learn the minority-nationality languages and scripts, and the minority-nationality cadres and masses should also learn Han language and script, thus strengthening the unity of nationality of nationalities and promoting the mutual exchange of culture, science, technology and other experience." Ismail Amat and Tomur Dawamat praised the work of the translators and thanked them for their efforts. [HK280140 Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 27 Jun 82]

URUMQI CENSUS PERSONNEL--The third national population census work was unfolded in an all-round way in Urumqi Municipality today. Urumqi Municipality has sent out census personnel, census instructors and personnel of census offices at all levels, totalling some 5,200 people, who have been divided into some 2,300 census groups. These groups will conduct an all-round registration of persons in 606 census districts throughout the municipality. All districts, a county, all streets and many residents' committees have set up registration centers to facilitate the masses' registration. The municipal population census office has organized four inspection groups and a mobile inspection group to conduct inspection and give guidance in all districts and the county. Leading comrades of the party and the government in Xinjiang region, including Wang Enmao, Gu Jingsheng and Tomur Dawamat, received population census personnel at their residences. In accordance with the requirements of the registration form of the national population census, they seriously filled in the forms. [Text] [HK020920 Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 1 Jul 82]

NATIONALITIES MEETING--The nationalities committee of the Xinjiang Uygur Autonomous Region recently held its second enlarged meeting in Urumqi. During the meeting, members of the nationalities committee and other representatives to the meeting studied the central directives and documents, and heard a report on the guidelines of the second enlarged meeting of the national nationalities committee. The meeting also discussed a work report delivered by (Mai-mai-ming-tuo-fu-ti), chairman of the Xinjiang regional nationalities committee. Wang Enmao, first secretary of the regional CCP committee, and other leading comrades attended the closing session of the meeting held on the afternoon of 14 June. They congratulated the success of the meeting. [Text] [OWL60939 Beijing Domestic Service in Mandarin 2230 GMT 14 Jun 82]

GUANGZHOU DRAGON BOAT RACES--Dragon boat races were held in many parts of the Guangzhou area on 25 June. Responsible comrades of the province and municipality including Ren Zhongyi, Liang Lingguang and Wu Nansheng watched the races in the city outskirts. Also invited were officials from the Japanese and U.S. consulates-general and experts from various countries. [HK260159 Guangzhou Guangdong Provincial Service in Mandarin 2350 GMT 25 Jun 82]

XINJIANG POSTMEN GREETED--The Xinjiang regional posts and telecommunications administrative bureau and the regional posts and telecommunications trade union jointly held a rally to commend 17 outstanding postmen in Urumqi on 18 June. Regional party and government leaders Wang Enmao, Ismail Amat, Tomur Dawamat, Huang Luobin, Qi Guo and Li Jiayu attended the rally. [HK190259 Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 18 Jun 92]

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